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ORGANIZATION OF CLASSES AND STUDIES IN THE SEMINARY.[1]

THE question which I have been asked to discuss in the present paper is: How to organize studies and conduct classes so that the more intelligent students will find help and stimulus which they need for their full development, whilst those less gifted will receive necessary attention.

Everyone engaged in the work of clerical education, or responsible for its results, must understand the importance of the subject proposed, and, in offering such practical suggestions as have impressed me in my own work as a teacher, I am moved by the hope that it may serve to elicit from more experienced quarters such light as will serve the general cause.

Let me, in the first place, sketch the situation that, as I conceive it, has to be met, and to show at the same time that we cannot be just to the task proposed to us as teachers in the seminary by providing simply common classes for all our students. In the second place, I shall offer some hints as to how the most serious inconveniences may be obviated.

The students assembled in our class-rooms for the lectures or recitations are admittedly of very different mental endowments. Let us take merely two categories. A few in every class of thirty or forty are well gifted. They are quick-witted; they grasp easily and correctly the matter they study and the explanations given by the professor. Others are slow to understand. Something of what is taught them clings to their minds; but it is hazy, confused, wanting in precision. I shall speak first of the latter category.

[1] Paper read at the Overbrook Conference of Seminary Directors.

In almost every lesson, students of this class fail to grasp thoroughly important notions, which are necessary for the proper understanding of what comes after in the treatise studied. They become more and more lost as they go along. They cannot discriminate between what is essential or very important matter, and what is not. They try to learn everything and they learn nothing. They have confused and often even wrong ideas about the most important points. Sometimes they are sufficiently sensitive to know how they stand, and are not infrequently discouraged; sometimes they go ahead in a blissful yet dangerous ignorance of their deficiency. Is there not reason to fear that a certain number go out from our seminaries, who have secured in their examination what may have been fixed as the sufficient note, yet actually deficient in the practical knowledge required for the proper discharge of their duties, particularly in the sacred tribunal of Penance? Are there not many more who quickly forget what they have once barely and with much difficulty acquired? Does one in one hundred of these men make up for his deficient knowledge after he has left the seminary? To study properly, one must take interest in matters of study; and to have interest aroused, one must have broken the hull, and got a real taste of what is within. This the class of students I have described has never done. Books are and must be to them a bore, a very unpleasant memory.

As for those students who, whilst possessed of good practical judgment, have little talent for the acquisition of clerical science, it is not possible, even if it were always desirable, to eliminate them. For, although science is essential to the clerical body, we all know well that some of our most worthy and successful priests are men whose scientific acquirements do not go beyond the *scientia competens.* No one acquainted with their work would dream of discouraging such men from aspiring to the sacred ministry.

I do not believe that the above is an exaggerated statement of the condition and results of study in our seminaries with regard to a large number of students. I even take for granted that they receive a certain amount of special attention from the teacher, who calls upon them from time to time, and tries to clear up for them

the points that he may happen to treat in the class. On the other hand, the professor will find that whatever of care and labors he can spare will be best repaid by bestowing them upon his brighter students, unless he limits his activity to a constant cultivation of what he considers the medium ability of the class. In either case the results for the poorer students are obvious.

What about the better ones? If the professor adapts his teaching to the men of medium ability, or if, in addition, he seeks to give to the weaker students the attention necessary for their success, his class will become insufferably wearying to his intelligent pupils. While they are from time to time interested by hearing a question so presented as to become clear to a dull mind, it is a bore to them to have matters constantly repeated and exemplified over and over again after they have thoroughly understood them.

Now what I would insist upon with regard to this class of students is that, unless something special be done for them over and beyond what may be useful to a considerable percentage of a class of forty, there will be waste of invaluable mental ability. If intelligent students are not specially directed as to their reading, where they may find fuller treatment of some of the more important and interesting questions of each treatise, they will, for the most part, spend much time in desultory, ill-directed reading, or waste it altogether, trusting to prepare sufficiently for examinations in the last two or three weeks of the term.

These students, too, are apt to leave the seminary without any developed taste for studies. The reason is not entirely unlike the one already given in speaking of their less gifted brothers; they have never bitten deeply enough into the question to get a real taste of its savory treasures. They have never known what it is to treat any single question thoroughly.

It should make us think and think again when we see how few of those who leave our seminaries are really fond of study. I know that our conditions of bustling activity are very different from the conditions that surround the student or the priest in many parts of Europe, where associations conduce so strongly to a life of study. But, due allowance made for all this, should we not still, when we see the results, ask ourselves, are we truly doing our part—is there nothing more to be done?

The following suggestions—they are only suggestions—are prompted, as I said above, by some experience and thought upon this matter:

(1) I would keep the two categories of students together for general class work. It would, as a rule, be too expensive and difficult to provide courses entirely separate. But, could it be done, I would consider it, as far as I am able to judge, most desirable. The poorer students are stimulated by what they see the better ones accomplish; they frequently get something of what is addressed to the more intelligent; they profit by contact and converse with them; they go out of the seminary broader men than they could have become had they assisted at a course addressed exclusively to men of their own calibre, and had they only such men for associates. They know the great questions discussed in theology and Sacred Scripture, and are not exposed to brand as heresy whatever differs from the outlines of commonly received opinions, which would constitute a course intended solely for them.

The advantages of this association are not all on the side of the less gifted student. While the professor occasionally addresses his explanations to men of this class, all his pupils are receiving an object-lesson about what is to be one of their most important functions. They are to become teachers. The seminary professor must be a teacher; a mere lecturer will not do. He must see that what he has to impart really enters the minds of his pupils. The only measure of his success is what he makes them understand. He must, from the answers he receives to continued questionings, assure himself whether they have followed him or not; find the reason of the misconceptions that may have arisen, and learn how his teaching is to be presented that it may be thoroughly grasped. Thus invaluable lessons are imparted about the workings of the human mind, about its embarrassments and difficulties, about how its subjective state must be a most important element in determining the form of an explanation, etc.

Then, besides, we all know the best way to learn is to teach. By a little judicious management of studying or reviewing together, the bright student may be brought to do what will prove

a great intellectual advantage to both himself and his less-favored brothers.

(2) I would have, in addition to the common classes, one or two special classes each week for the slow students. I would take up only the principal questions of the treatise, explain them more fully, illustrate them by more numerous examples, and above all, ask questions and encourage the students to ask them. Almost all the students whom I have seen follow such a course have managed to grasp thoroughly the principal questions treated, and I have remarked numerous instances, every year that this plan has been followed, of men of this class who not only get hold of the essentials, but who come to stand among the very good students of the course.

(3) I would likewise have special work for the best students. Its character has already been hinted at. It would consist of a thorough study of some question or questions connected with the matters seen in class. Here it would be necessary to follow to a certain extent the preferences and aptitudes of the men. It is evident that the same person could not do special work in Scripture, in Dogmatic and Moral Theology, in Church History, etc. Some would choose one branch, some another. Then, while each student individually would receive from his professor the direction he would need about reading to be done, and the manner he is to proceed in his study, those engaged in the same work, Scripture, Dogmatic Theology, etc., would come together once a week, or oftener, in *academy* or *seminar*, to read and discuss a paper, or to listen to the professor treat some question more fully than would be profitable in the general classes. Students who are active members in one seminar may be listeners in another or in others. It is only students from this class who can usefully take up scholastic disputations.

Such work awakens real interest in study among the intelligent men of the house. They talk about it among themselves. The weaker students are stimulated and learn by it, and the interest aroused cannot expire with the end of the seminary course. Training in work of this kind is part of the preparation needed by the students of our seminaries, who may later take up university work.

It is obvious that class-work, conducted on the plan I have outlined, imposes much labor upon the professor or teacher, and yet unwillingness to do this work would hardly be in keeping with the essential qualities required from a fully efficient seminary teacher. At the same time it must be obvious that such a plan becomes impossible when a teacher has to occupy himself with a very large number of pupils; and still more so when he is called upon to teach several of the principal branches, or is much taken up with matters outside his class-work.

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FRAGMENT OF A LOST REPUTED GOSPEL.[1]

AMONG the papyrus finds which the German Government purchased last year for the university library of Strassburg there were some fragments of a Coptic manuscript obtained from a Jewish merchant in Cairo (Egypt). A number of experts in early Christian literature, to whom these fragments were submitted for examination, came to the conclusion that they represented a portion of the writings known as the Gospel to the Egyptians. This gospel belongs to the class of documents called apocrypha, that is to say, writings which were at one time falsely attributed to the inspired authors, and which date back to a very remote age. Their antiquity gives them a certain historic value, and whilst they contain errors and fables mingled with the Christian truths, they are of considerable interest as bearing the stamp and character of the early Christian ages.

A so-called *Evangelium Petri*, mentioned by Eusebius,[2] was in use among the Christians of Cilicia, who were mostly converts from Judaism. It is supposed to have been the work of a Hellenistic Jew who had embraced Christianity and who did missionary labor at Rhossus during the second century. Origen speaks of the work, as does Eusebius, showing that it contained errors which

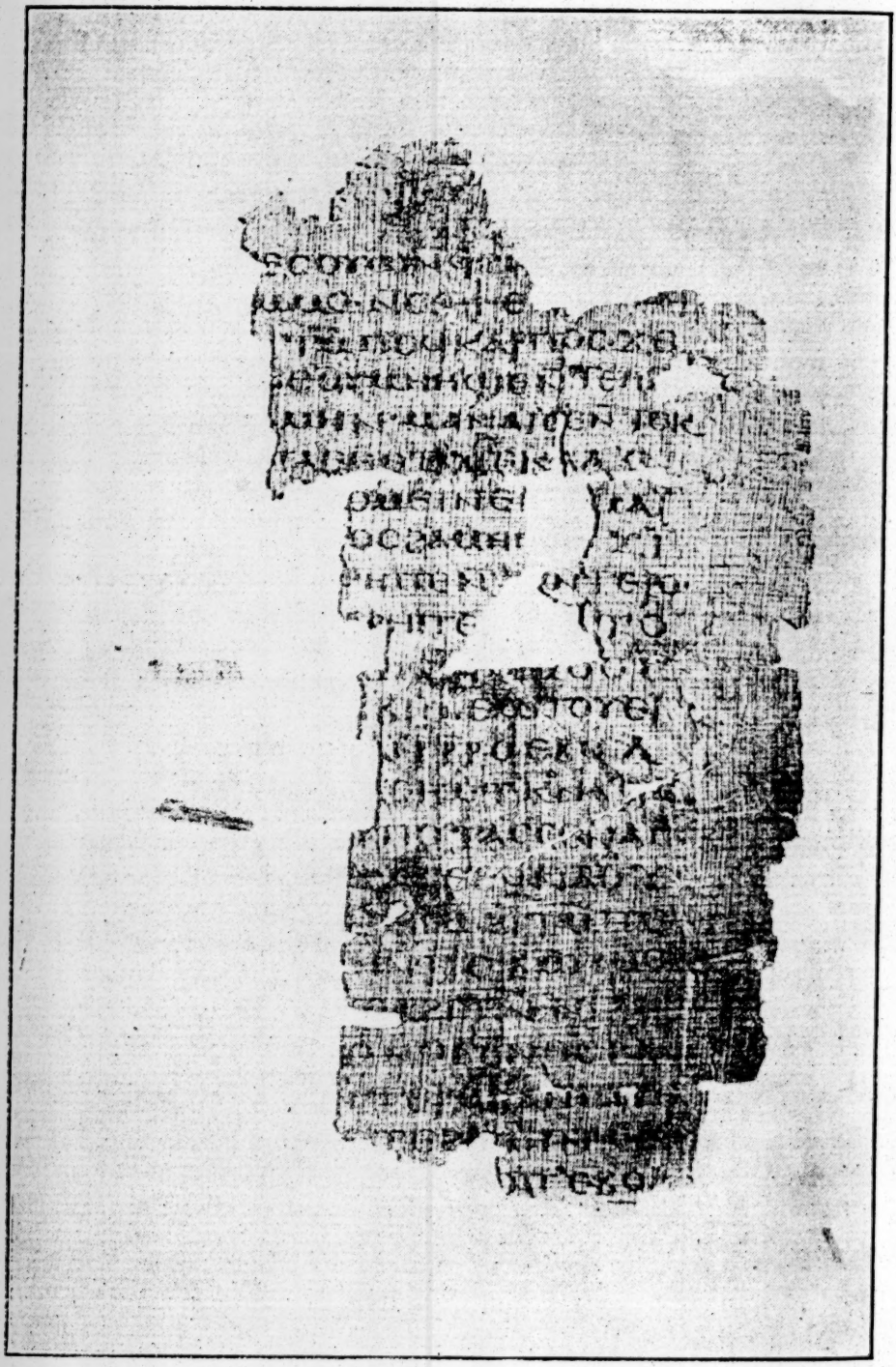
[1] *Ein neues Evangelienfragment.* Von Ad. Jacoby. Mit vier Tafeln in Lichtdruck. Strassburg: Karl J. Trübner. 1900. Pp. 55.

[2] *Hist. Eccl.*, III, 3, and VI, 12.

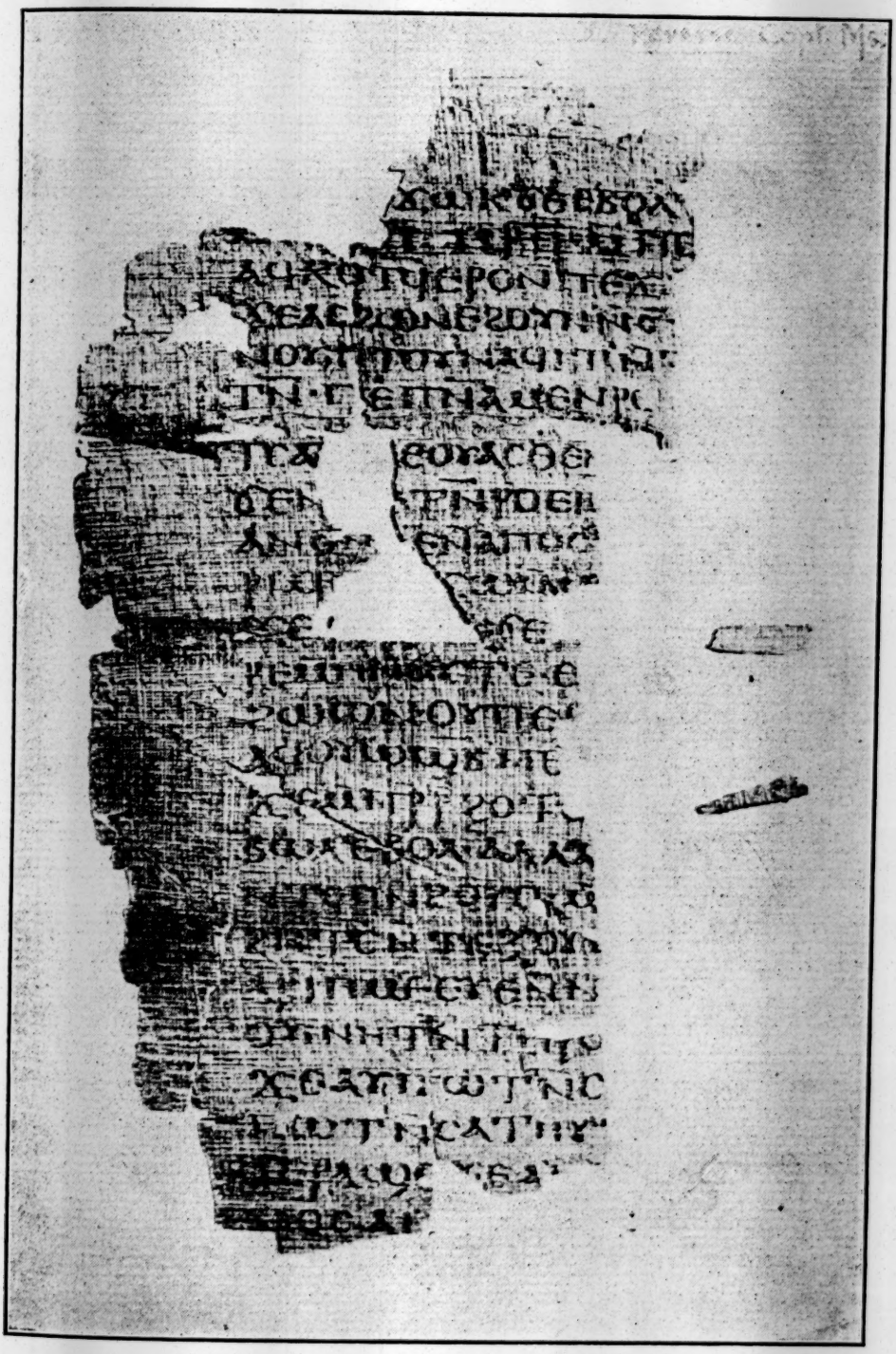
the Bishop Serapion is credited with having exposed. To the same category as the so-called Gospel of St. Peter belongs the Gospel to the Egyptians, which has likewise been attributed to St. Peter or some one of the Apostles. It appears to have enjoyed greater popularity than the Cilician document mentioned under the name of St. Peter, and is cited by Clement of Rome[3] and Clement of Alexandria,[4] Origen,[5] and Jerome.[6] Both these apocrypha seem to have been originally written in Greek and were subsequently translated into Coptic. In the opinion of competent critics like Professors Spiegelberg, Schmidt, and Jacoby, the papyrus fragments here spoken of are portions of such a translation made probably about the middle of the fifth century. Professor Spiegelberg and Dr. Jacoby have undertaken the difficult task of restoring, supplementing, and translating the text of the fragments; and it is for the purpose of giving those of our readers who are not familiar, as special students, with the character of these manuscript finds, some idea of the nature of the work occasionally done by students engaged in the various fields of Biblical research, that we here advert to the results of the latest investigations by prominent scholars.

The facsimile of the original papyrus produced from Dr. Jacoby's print shows the actual state of the manuscript. The deciphered text is reprinted, and the defective letters and words supplied are placed in brackets. The dots under the bracketed letters show where the interpreter was in doubt about the correctness of the forms suggested by him. Of the two nearly complete pages of the manuscript in which the text can be read or deciphered we give a translation conforming to the German version by Dr. Jacoby. The subject-matter on the two pages is a description of the scene in the Garden of Gethsemane and the prayer of our Lord mentioned in the seventeenth chapter of St. John's Gospel. It is written as coming from some one actually present at the time of the incidents related.

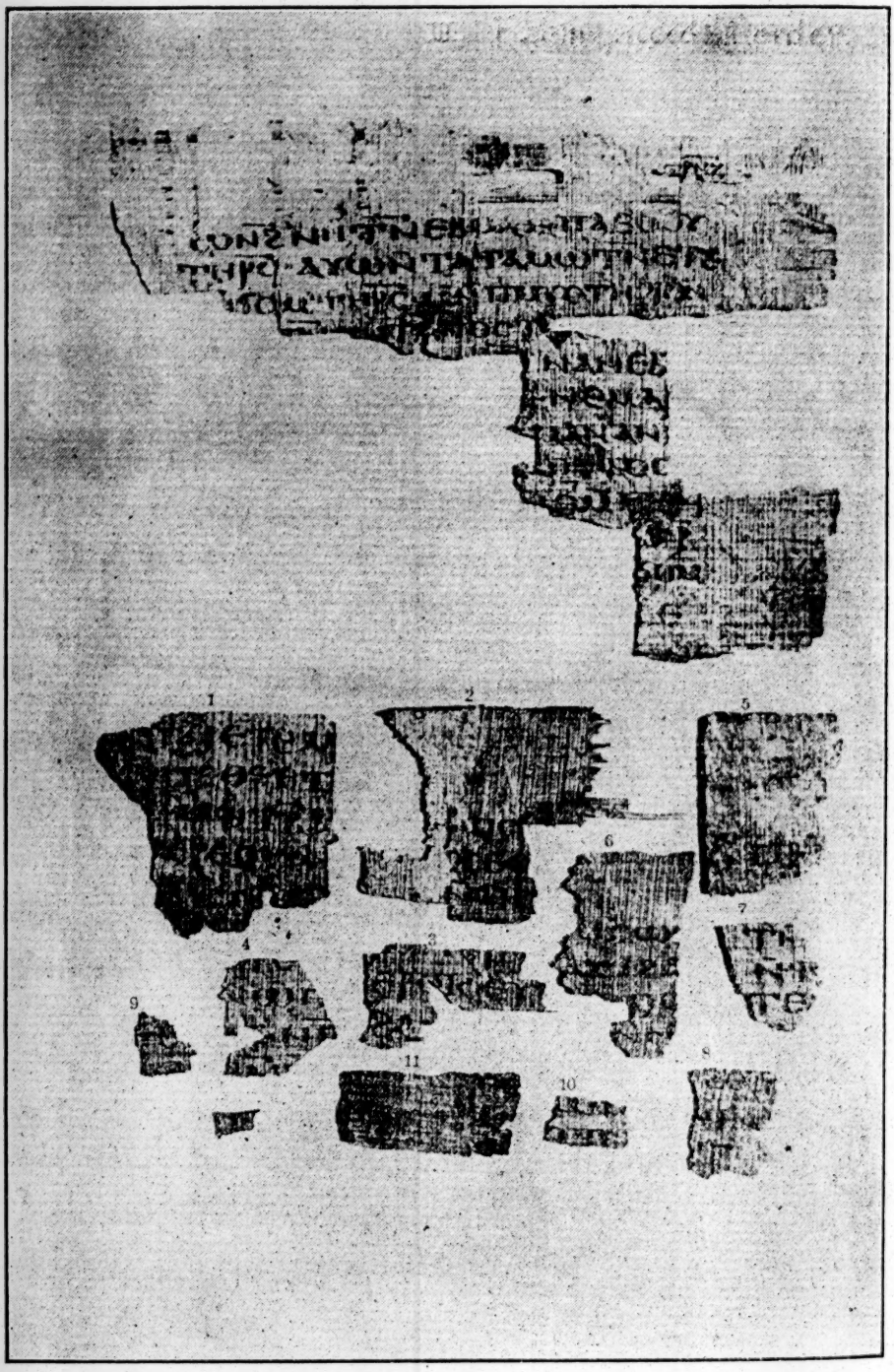
[3] *Ep.* II, 12.
[4] *Strom.* III, 9, 13.
[5] *Hom. I in Luc.*
[6] *Præm in Matth.*



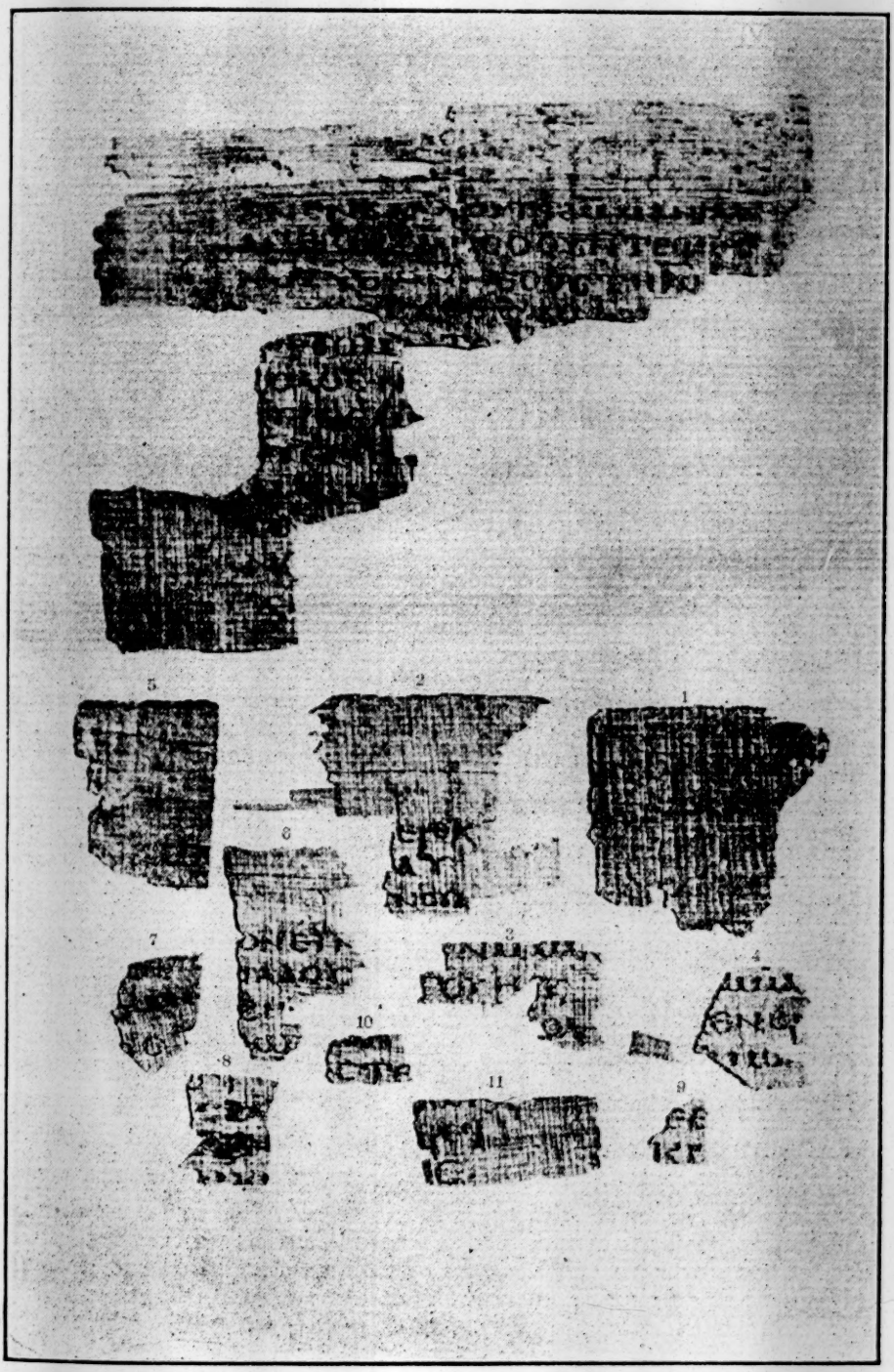
I.—Front Copt. Ms.



II.—Reverse Copt. Ms.



III.—Fragm. pieced in order.



IV.

[- - - ⲉⲩ]ⲉⲥⲟⲩⲱⲛⲛⲥⲛ[ⲛⲉⲩⲕⲁⲣ]	It (the tree) shall become known by (its)
[ⲡⲟⲥⲛⲱ]ⲙⲙⲟ · ⲛⲥⲉϯⲉⲟ[ⲟⲩ]ⲛⲁⲩ	*Peculiar* (fruits), so that it is esteemed
[ⲉⲃⲟⲗ]ⲥⲓⲧⲙⲡⲉⲩⲕⲁⲣⲡⲟⲥ · ⲭⲉ	*On account of* its fruit, because
[ⲩⲟⲩⲟⲧ]ⲃⲉⲟⲩⲙⲏⲏⲱⲉⲛⲧⲉⲡⲕ[ⲏ]	*It is more excellent* than many (fruits) of the
[ⲡⲟⲥⲥⲁ]ⲙⲏⲛ · ⲙⲁⲛⲁⲓⲟⲉⲛⲧⲉⲕ	*Garden.* Verily (ἀμήν) give to me therefore Thy
[ⲛⲟⲙⲧⲉ]ⲡⲁⲉⲓⲱⲧ· ⲭⲉⲕⲁⲁⲥ	(*Power*), my Father, in order
[· · · · · · ·]ⲟⲙⲉⲓⲛⲉⲛ²[ⲙ]ⲙⲁⲓ	. . . . . they, who love
[· · · · · · · ·]ⲟⲥⲥⲁⲙⲏⲛ[ⲁⲓ]ⲭⲓ	. . . . . Verily, I
[ⲛⲁⲓⲛⲧⲉⲃ]ⲣⲏⲡⲉⲛⲧ[ⲙ]ⲛⲧⲉⲣⲟ ·	Have taken the crown of dominion,
[ⲉⲧⲉⲧⲉ]ⲃⲣⲏⲡⲉ[ⲛⲛⲉ]ⲧⲟ	Namely, the crown of those who
[ⲛⲥⲧⲉⲁⲩⲥ]ⲱⲱⲫⲙⲙⲟⲟⲩ	*Live inasmuch as* they are despised.
[ⲥⲙⲡⲉⲩⲑ]ⲃⲃⲓⲟ · ⲉⲙⲡⲟⲩⲉⲓ	(*In their*) humility, whilst yet to them
[ⲛⲉⲙⲙⲟⲟⲩ]ⲁⲓⲣⲣⲣⲟⲉⲃⲟⲗ	*No one* (*is become likened*). I have become King
[ⲥⲓⲧⲟⲟⲧⲕⲡ]ⲁⲉⲓⲱⲧ· ⲕⲛⲁⲧⲣⲉ	(*Through Thee, my*) Father. Thou makest
[ⲡⲉⲓⲭⲁⲭⲉⲥ]ⲩⲡⲟⲧⲁⲥⲥⲉⲛⲁⲓ·	(*This enemy*) subject to me.
[ⲥⲁⲙⲏⲛⲡ]ⲭⲁⲭⲉⲉⲫⲛⲁⲟⲩ	(*Verily*) through whom
[ⲱⲱⲫⲥⲓⲧ]ⲛⲛⲓⲙ · ⲥⲓⲧⲙⲡⲉ	Is the enemy destroyed? Through
[ⲭⲣⲥⲁⲙ]ⲏⲛⲡⲉⲓⲃⲙⲡⲙⲟⲩ	(*The anointed*). Verily through whom shall
[ⲉⲫⲃⲱⲗⲉ]ⲃⲟⲗ · ⲥⲓⲧⲛⲛⲓⲙ	The claws of death be *destroyed?*
[ⲥⲓⲧⲙⲡⲙ]ⲟⲛⲟⲩⲉⲛⲏⲥⲥⲁ	(Through the) only-Begotten. Verily
[ⲙⲏⲛⲧⲙ]ⲛⲧⲉⲣⲟⲧⲁⲛⲓⲙⲧⲉ	To whom belongeth dominion?
[ⲧⲁⲡⲱⲏⲣ]ⲉⲧⲉⲥⲁⲙⲏⲛ · ⲉⲣⲉ	(*It belongs to the Son.* Verily, *through*)
[ⲥⲱⲃⲛⲓⲙⲱⲟ]ⲟⲡ· ⲉⲃⲟⲗ	*Whom has everything come into being? Through*
[ⲥⲓⲧⲛⲛⲓⲙⲥⲓⲧⲙⲡⲱⲣⲡ]	The First-Begotten . . . . .
[ⲙⲓⲥⲉ - - - - - - - - - -]	

[- - - ⲛ̄ⲧⲉⲣⲉⲩ]ϫⲱⲕ· ϭⲉⲉⲃⲟⲗ·	. . . . . Now
ⲙ̄[ⲡⲥⲱⲃ]ⲧⲏⲣⲩ ⲙ̄ⲡⲉ[ⲩⲱⲛⲥ̄][1]	(When He) had completed the entire (*story of His Life*)
ⲁⲩⲕⲟⲧ ⲟⲩⲉⲣⲟⲛⲡⲉϫⲁ[ⲩⲛⲁⲛ]	He turned to us and said :
ϫⲉⲁⲥⲥⲱⲛⲉⲥⲟⲩⲛⲛ̄ⲃⲓ[ⲧⲉⲩ]	"The hour has come
ⲛⲟⲩ· ⲉⲧⲟⲩⲛⲁⲩⲓⲧ· ⲛ̄ⲧ[ⲟⲟⲧⲏⲩ]	When I shall be taken from you.
ⲧ̄ⲛ· ⲡⲉⲡⲛ̄ⲁⲙⲉⲛⲣⲟ[ⲟⲩⲧⲡⲉ]	The spirit (πνεῦμα) is indeed (μέν) willing,
ⲧⲥⲁ[ⲣⲍⲁ]ⲉⲟⲩⲁⲥⲑⲉⲛ[ⲏⲥⲧⲉⲃⲱ]	But the flesh is weak. (Stay)
ⲃⲉⲛ̄[ⲧ]ⲉⲧⲛ̄ⲣⲟⲉⲓⲥ[ⲛ̄ⲙⲙⲁⲓ]	Therefore and watch (*with me*)."
ⲁⲛⲟⲛ[ⲇ]ⲉⲛ̄ⲁⲡⲟⲥ[ⲧⲟⲗⲟⲥⲁⲛ]	But we, the Apostles, we
ⲣⲓⲙⲉ[ⲉⲛ]ϫⲱⲙ̄ⲙⲟ[ⲥⲛⲁϥ]	Wept, saying (to Him) :
ϫⲉ[ⲙ̄ⲡ]ⲣ̄[ⲛⲟⲃⲛ]ⲉⲃⲉ[ⲣⲟⲛⲡⲱⲏ]	("*Do not chide us, O Son*)
ⲣⲉⲙ̄ⲡⲛⲟⲩⲧⲉ· ⲉ[ⲣⲉⲡⲛ̄ⲧⲉⲗⲟⲥ]	Of God ! (For) what (is)
ⲥⲱⲱⲛⲟⲩⲡⲉⲓ[ⲏⲥⲟⲩⲥⲁⲉ]	(*The issue*) ?" But Jesus
ⲁϥⲟⲩⲱⲱ̄ⲃ· ⲡⲉ[ϫⲁϥⲛⲁⲛ]	Answered (*us*) and said :
ϫⲉⲙ̄ⲡⲣⲣ̄ⲥⲟⲧ[ⲉϫⲉⲧⲛⲁ]	"Fear ye not because (*I*)
ⲃⲱⲗ· ⲉⲃⲟⲗ· ⲁⲗⲗⲁ[ⲧⲱⲕⲛ̄ⲥⲏⲧ]	Am about to be destroyed ; but (*take*)
ⲛ̄ⲧⲟϥⲛ̄ⲥⲟⲩⲟ· ⲙ̄[ⲡⲣⲣ̄ⲥⲟⲧⲉ]	*Increasing* (*courage ! Be not troubled*)
ⲥⲏⲧ̄ⲥⲛ̄ⲧⲉⲍⲟⲩⲥ[ⲓⲁⲙ̄ⲡⲙⲟⲩ]	Before the powers [ἐξουσία] (*of death*).
ⲁⲣⲓⲡⲙⲉⲉⲩⲉⲛ̄[ⲛⲛ̄ⲧⲁⲓϫⲟ]	Remember all (that I) have
ⲟⲩ· ⲛⲏⲧ̄ⲛⲧⲏⲣⲟ[ⲩⲉⲓⲙⲉⲛⲏⲧⲛ̄]	(Told you : know)
ϫⲉⲁⲩⲡⲱⲧⲛ̄ⲥ[ⲱⲓⲛⲑⲉⲛⲧⲁⲩ]	That they have persecuted me (as they)
ⲡⲱⲧⲛ̄ⲥⲁⲧⲏⲩ·[1] [= - - ⲛ̄ⲧⲱⲧⲛ̄]	Persecuted . . . . . Do you
ⲃⲉⲣⲁⲱⲉϫⲉⲁⲓ[ϫⲣⲟⲉⲡⲕⲟⲥ]	Rejoice that I have (overcome) the world.
ⲙⲟⲥ· ⲁⲓ - - - - - - - - - -	I have . . . . . "

Such are the contents of the two pages which form the main substance of the papyrus fragments relating to the supposed Gospel of St. Peter. The remainder is barely suggestive. It consists of the following words of our Lord, so far as they can be deciphered in the disconnected fragments:

"(I have) revealed to you my whole glory
And have related to you the power and
The mystery of your apostleship . . .
. . . I have given to you, Mary . .
Upon the mountain . . . its . . . power."

The reverse page has the following:

"Our eyes looked everywhere.
We saw the glory of His
Divinity and the entire glory
Of (His) dominion. He clothed us
With the power of His Apostolate . . .
They were like to . . . light of the . . ."

As stated above, the value of these finds lies in the incidental lights which they throw upon their age through the words, the allusions, and figures of speech, the circumstances of person, time, and place, which they mention, and by which the historical student is assisted toward entering into the spirit of the Apostolic period. For, although these "gospels" have only a pretentious authenticity as productions of Biblical inspiration, they nevertheless give us, like counterfeit coins, the form of the original which they strive to imitate. For the rest, we know that in the Catholic Church the canon of the Sacred Writings is fixed through the guidance of the Holy Ghost, promised to the teaching authority of Christ's Church.[7]

H. J. HEUSER.

[7] In the Protestant Bible some of the inspired writings are classed under the head of apocrypha. Various reasons for the elimination are alleged by "reformed" scholars.

LUKE DELMEGE: IDIOTA.[1]

XVIII.—DISENCHANTMENT.

LUKE DELMEGE crossed over from Holyhead by the night boat. He had called for a moment at his old presbytery and seen the dear old Vicar and Father Sheldon.

"More civilized," thought the Vicar, "but not quite so attractive."

"Of course you'll run over to see the Wilsons," said Father Sheldon. "They are now—"

"I should like to do so very much, indeed," said Luke, "but really I have no time. The mail goes about five or six o'clock, I think, and I have a few purchases to make."

"Miss Wilson will be disappointed," said Father Sheldon.

Luke shrugged his shoulders.

Next morning, sleepy and discontented, he wandered around Dublin waiting for the down mail. If he had had time, he would run down to see his own *Alma Mater;* but there was no time. He thought Dublin—the Dublin that had appeared to him in his student days, now so long, so very long ago, a fairy city of splendor—dingy and mean. He shrank into himself as he saw coatless, grimy men actually treading the pavements of Grafton Street. The pyramid of humanity, that poverty piles around the O'Connell Statue and Nelson's Pillar, seemed a revolting picture. He passed into Stephen's Green. He rather liked the ponds, and cascades, and the flowers; but the people seemed so shabbily dressed. And then he nearly stumbled over a few corpses—no! they were only tramps sleeping on the grass of the Green. "How horrible!" said Luke.

And this is the University College Chapel! It sounds well. The very words have a glamor and a meaning all their own. He went in to say his Office and make a short visit. He was enraptured. The architecture, the marble of walls and pillars, the dusk in which the altar was hid, the pulpit where Newman had preached, all appealed to his newly-formed fancies. He went into the dim twilight of the side chapel, and remembered having read that there on that altar, with that same small circular window

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letting in sunlight, and moonlight, and darkness, the great Oratorian used to say Mass. He called up the scene, and behind that scene, and above and around it, he saw what might have been; and the ghosts rose up under the spell of imagination, the spectres of magnificent possibilities that never had passed beyond ideas. He thought he heard the bell ringing for Vespers—a sweet, soft, mournful bell, that tolled out of the mists and shadows of dreamland. There was a murmur of voices suddenly hushed, and the shuffling of feet, and one by one a vast concourse of men filed into the church. They were dressed in academic fashion, their long gowns or togas falling loosely around the ordinary dress, and they carried the well-known square caps in their hands. A few had blue hoods, falling down gracefully over their shoulders; and one or two, quite distinguished from their fellows, wore red. But there was a gravity, a composure, a sense of personal dignity and reverence about all, that made Luke think he had seen nothing like it since the day of his ordination at Maynooth. When all were seated, a priest, clad in cope and accompanied by many acolytes, came to the altar and intoned the *Deus in adjutorium meum intende*. The choir took up the chant; the organ pealed out, and then there was a glorious burst of masculine voices, that echoed from side to side, as strophe and antistrophe in a great Christian chorus, and seemed to beat around the walls and to be caught up to the ceiling; and the pause at the antiphons became painful, until they swelled out again into the rhythmic thunder of a thousand voices. But all the sweet, beautiful memories of his college came back to Luke when the *Magnificat* was intoned, and the great prophetic voice of the young Queen Mother swelled out into the deep thrilling accents of her followers and clients. Then again a painful pause; and Luke heard a voice, at first plaintive and feeble, and then firm and resonant, and piercing like shafts of light into every corner of the chapel and every recess of the human hearts that were throbbing under the magic of mighty words, and the strange overwhelming influence of a great and exalted character. And there was no eloquence such as Luke then understood it; no beautiful, rounded periods, emphasized by action; but simple, plain truths, and put in such a way as to admit of no contradiction or question, for they carried conviction even to the

critical or sceptical, if such had found their way into such a sympathetic circle. And it was all about life and its issues; its worthlessness *in se;* its tremendous importance relatively, and the sacred responsibilities that are entrusted to a race, feeble and impotent and transient, but endowed with infinite possibilities; and powers for evil and good, that cannot be measured in time, for time has only the transparent tissue of a cloud, but must be thrown upon the background of eternities for the revelation of their nature and importance. But Luke drew all his faculties, now expanded into admiration and enthusiasm, together when the preacher went on to say that everyone understood how utterly insignificant was this world and man's life, unless a light was thrown on both from eternity. No man would care to work or suffer for a paltry and perishable race. All the vast cycles of human history are merely a point in time, just as our earth and the visible universe are but grains of sand in infinity. All the dreams of mortals, therefore, all the aspirations of great idealists, all the music of poetry, all the high and lofty conjectures after human perfection, are tales without meaning or moral, until you suppose man's immortality. Religion, therefore, is an absolute necessity if life is to have a meaning; and hence, in every scheme of liberal study, metaphysics must enter and become a constituent, nay, the principal constituent, if it were only to show the mere materialist that, even outside and beyond religion, there are mysteries upon mysteries ever waiting to be solved. And then the preacher passed on to Ireland, its history, its martyrdom, its mission; and told these young souls that the last chapter was not yet written, would not be written for centuries to come; for that a race with a priceless history, and a present unencumbered with material problems, must have of necessity a rich and glorious future. What that future was to be Luke could not hear, for already his mind was busy with many problems evoked by the preacher's words, and for the hundredth time Luke was face to face with enigmas. Then the vision vanished, and Luke was alone. He shook the dream from him to see two young girls staring at him curiously. He took up his hat and passed down the aisle. Under the gallery he paused to look around and wonder where his beautiful dream had vanished. He saw only

the sacristan testing the brass locks on the money boxes and looking suspiciously towards him.

At the very best, indeed, and under the most favorable circumstances of climate, the railway trip on the Great Southern line is decidedly uninteresting. Ireland's beauty spots lie around her high coast-line, like jewels around the lips of an enchased goblet. But the gray shadow of an April sky also hung down around brown bog and scraggy field, and, though the promise of May was in the air, bud and flower wrapped themselves cosily in their cradles and would not venture into the light. They did not like this weeping nurse; they wanted their laughing mother.

And so Luke thought he had never seen anything so melancholy and sad. There was a look of age and decay about everything. Here and there they swept by the skeleton of some old ruined abbey and castle, that was just kept from falling by the tender support of the kind ivy. That was history. And here and there, more frequently, he saw standing the bare brown mud walls of an unroofed cabin, the holes, that once were windows and doors, staring like the sockets of a skull. There was the mark of the fire on the chimney-wall. Where were they now, who had wept and laughed, and sung and mourned, as they sat around that sacred hearth? Perhaps it is an etching on the memory of some great capitalist in Omaha or Chicago; perhaps for him that ragged hawthorn before the door is the life-tree Igdrasil, waving its mighty branches and intoning in the night wind, though its roots are deep down among the dead.

It was evening, cold and raw, when Luke stepped from the railway carriage, and saw the quaint old side-car and the rough, shaggy horse, that were to carry him some miles to his home. He did not see the old servant at first, until a voice, as from far-off spaces, said close by:

"Yerra, thin, Masther Luke, and sure it is I'm proud to see you."

"Ho, Larry," said Luke, with an effort, and with an effort shaking the rough hand of the old man, "and how is Nancy? But you're looking very old, Larry."

"The years are tellin', Masther Luke," said the old man, who was somewhat chilled by the appearance and grand manner of him

whom he had known from his childhood; "'tisn't young we're gettin', Masther Luke!"

"And the side-car looks so old and shabby," said Luke; "why don't they get it upholstered?"

"Well, thin," said Larry, somewhat offended, as it seemed to imply a censure on himself, "'twas only last summer we got it done up; but the winther and the rain took a lot out of it, your reverence."

"And the poor old mare! Why, when was she clipped, Larry? She doesn't reflect much credit on your grooming."

"She was at the plough all the spring, your reverence," said Larry, "and the weather was too cowld to clip her."

He thought his old "Masther Luke" was changed a good deal. He dropped the familiar title.

As they drove along, the aspect of the landscape seemed intolerably melancholy and dull. The gray fields, that had not yet sprung into green, the thatched cottages, the ruined walls, the broken hedges, the ragged bushes, all seemed to Luke, fresh from the prim civilization of Aylesbury, unspeakably old and wretched. Ruin and dilapidation were everywhere.

"It's a land of tombs and desolation," he thought. As he drove up the long, hawthorn-shaded avenue, that led to his father's house, the gloom deepened. During his college course, when "home for the holidays," how his heart used to beat, until he shouted with glee, as he passed up along the quick and thorn hedges! How he used to jump on the car to gather a leafy branch to be waved in his triumphal march towards home; and how his cheery hallo! would bring out all the collies and retrievers with their glad oratorios of yelping and barking; and there in the background was the aged, stooped figure of his good father, and the sweet face of his mother under the crown of her beautiful snowy cap, and Lizzie and Margery—well, but 'tis just the same scene now! Alas, no! the disenchantment has come! The dogs are barking, indeed, and there are the dear old figures, and there is Lizzie alone, for Margery is pacing the garden walks far away amongst the Good Shepherds at Limerick. But it is not the same. Oh, no! nor ever shall be again. He hath eaten of the tree of knowledge, and the Eden of his childhood has vanished. They

all noticed the great change. Lizzie almost cried. The father said nothing. A reticent, silent race, these old Irish fathers were. The mother, ever faithful, could only feel pride in her glorious boy.

"He was so grand and grave. Ah! wisha! what a pity poor Father Pat wasn't here! What a proud man he'd be this day!" she thought.

But the rest felt that a stranger had come to visit them, and there was restraint and a little affected formalism.

"Has the priest come?" said Peggy, when Larry was putting up the mare.

"He has," said Larry crossly.

"How is he lookin'?" said Peggy.

"Oh! grand intirely," said Larry. "But we must borry the Canon's coach for him. Begor, he'll be wantin' me to put on brass buttons and a high cockade."

Peggy looked at him suspiciously.

"Keep yer jokes for someone else," she said.

"And so, Lizzie," said Luke at the tea-table (dear me! how plain this white-and-gold china looked after the tea equipages at the salon), "you are going to be married?"

"Yes," said Lizzie, blushing, and with a little toss of her head.

"Well, I'm sure I hope you have made a good selection," said Luke.

"Well, thin, indeed he is," said the mother; "as dacent a boy as there is from here to Cork, and that's a big word. He hasn't all the money we expected; but, sure, he's a kind, graceful boy, and he comes of a dacent family."

"And Margery has run away from you?" said Luke. "I didn't think her thoughts took that direction."

"Thim gay youngsters," said the mother, "are the first to inter the convents. They pretind nothing but coorting and larkin'; and thin, all of a suddint, off they go and laugh at us all. But you're not atin', Father Luke."

"Oh! yes, thank you, I'm doing very well," said Luke. "And Father Casey has gone?"

"He has; and God be wid him, and may his journey thry with him! Sure, manny's the wan will miss him; and the place is lonesome widout him."

"And the Canon, how is he?" said Luke.

"Grand intirely; but this sickness—the hinfluenzy they call it—took a shake out of him. He hasn't the ould spring in his walk, and he's stooped a little. But God will spare him to his people manny a day yet!"

"And who has succeeded Father Pat?" asked Luke.

"Oh! thin, a man that will make us mind our P's and Q's, I tell you. Glory be to God! he'd rise the roof off your head if you hard him on Sunday morning—"

"He's a black, determined man," said Mike Delmege. "He appears to mane what he says."

"I'm doubtful if he and the Canon will pull together," said Mrs. Delmege. But this was heresy to Mike Delmege, who could not conceive anything of his priests less than absolute perfection.

"Lave 'em alone! lave 'em alone!" he said. "They understan' theirselves better than we do."

"Well, sure, I'm only sayin' what everybody says," apologized Mrs. Delmege. "But, Father Luke, what about yerself? Sure, we saw your name on the paper; and didn't me heart swell when Father Pat brought it up and pointed to it. 'There,' he said,—God be wid him, my poor, dear man!—'there's your son for you! He'll never come back to this misfortunate counthry again! They'll make him a bishop over there!' Poor Father Pat! Poor Father Pat!"

"Well," Luke said, "we're getting on pretty well. A good deal of work; and work must be done over there, I tell you! It isn't like the old country!" It was Luke's first criticism, but by no means his last, on his native land.

"But, father," he said, "why don't you touch up the old place? I'm sure it looks very shabby and—old."

"We were thinkin' of that same, indeed," said his father; "but we were puttin' it off from day to day; and, indeed, we could do it aisily," he continued, "for we have made by the butther this year alone the rint and over it. Since the Canon, God bless him,

showed us what to do, and how to make a pinny of money with the eggs, and the butther, and the chickens, we were never better off, thank God! and every family in the parish can say the same."

"The new curate doesn't like it," said Mrs. Delmege. "He says 'twill all come toppling down some day like a house of cards. He believes in the Lague!"

"The League?" said Luke, half angrily. "It seems to me that you'll never be done fighting in this unhappy country. It's always agitation, agitation! Now, it seems to me that the Canon is not only the superior in station and ability to any of your priests, but he alone appears to have struck the one thing that was necessary to make the country a happy Arcadia."

"Ah, yes! He's the good man, God spare him long to rule over his parish!"

"And when is Lizzie to be married?" said Luke. I'm afraid he was already impatient of home, and anxious to be back in Aylesbury.

"On Thursday, wid God's blessin'!" said the mother.

"And I hope now," said Luke, "that there shall be no scenes of rioting and revelling, but that everything shall be conducted in a Christian, civilized manner."

"Oh! of course," said the mother. "We'll only have a few of the neighbors; and, I suppose, the little boy will be bringin' a handful of friends wid him. We'll have a bit of dinner in the barn; and, perhaps, the boys and girls would want a little dance—that's all."

It was the portrait in miniature of what was really before the good mother's mind; but she was afraid that the dignity and grandeur of her distinguished son would be ruffled at the reality.

Next day Luke called on the Canon. It was evening, and it was deepening into twilight, as he walked up the well-known gravelled path, and knocked, no longer timidly, but with an air of assurance, almost of contempt. He was shown into the drawing-room, as of old. There everything was the same as he had ever known it; but there was a vast change somewhere. Where? In himself. He looked now with critical disdain on the *Cenci* portrait, and he thought the Madonna commonplace. And that glass case of artificial birds! Olivette Lefevril would have given it

away to a tramp. And here, not quite three years ago, he had sat, a timid, nervous, frightened young priest, and there had leaned against the mantlepiece that wretched young *roué*, who actually had the effrontery to argue with him. Yes, indeed, there *was* a change. The gentle, timid young Levite had departed; and here, in his stead, has come the self-reliant, collected, independent man of experience and—of the world. The birds shook their wings, as of old, and chirped. The gong tolled musically, and here is the Canon.

"How do you do, Mr. Delmege?" as of old.

"Well, thank you," said Luke, with a pronounced accent. The Canon collapsed. Luke was merciful.

"I hope I see you well, sir," said Luke. "I was rather sorry to hear from my father that you were still suffering from the effects of this most unhappy epidemic."

"Yes, indeed!" said the Canon. "I cannot say that I have —ha—yet quite recovered from the effects of the disease." The Canon was watching Luke narrowly. He hoped to see some faltering, some weakness. No! Cool, calm, self-possessed, Luke sat bolt upright in his chair, and held his hat and gloves without nervous awkwardness. Those three years in England had made a change.

"And you have lost your curate?" said Luke.

"Yes!" said the Canon blandly; "at last! at last! the Bishop took compassion on his gray hairs, and—ha—as the vulgar saying is, he threw a parish at him."

"And Father Tim gone also?"

"Yes, poor fellow! Kind and good, but inexperienced. Really," said the Canon, looking at his visitor keenly, "our clergymen seem to want a good deal of that—ha—mannerism and—ha—polish, and—ha—knowledge of life which—ha—intercourse with other nations seems to create or develop."

"I'm hardly prepared," said Luke, who swallowed the compliment as a morsel of sweet savor, "to offer an opinion; but I certainly do think that there are a good many customs and habits at home that probably would be permitted to fall into desuetude if we had larger experience. I have already said to my good people at home, and you will permit me to say so to you, sir, that

nowhere have I seen such rational efforts to promote the welfare of the people as in your parish, and at your suggestion, and under your supervision."

"I thank you, sir," said the Canon; "and yet there are some who not only do not share that opinion, but who actually strive to—ha—embarrass me in my efforts at—ha—ameliorating the condition of my people. But let us dismiss the subject. You are—ha—thrown a good deal in contact with the better classes—the aristocracy in England?"

"The better classes? yes! The aristocracy of talent? yes! The aristocracy of birth? no! My mission is in a cathedral town, and there is a good deal of select society, both amongst Anglicans and Catholics."

"And I should—say, a total absence of distinction, not to say bigotry?".

"Such a distinction is utterly unknown," said Luke. "There is even more deference paid to a Catholic priest than to an Anglican. In fact, I have said more than once that between the races, Irish and English, and between the different forms of religion, there is but a sheet of semi-transparent paper; but demagogues have daubed it all over with hideous caricatures on one side and the other."

"I most cordially agree with you, my—ha—dear young friend," said the Canon, quite delighted. "I'm very pleased, indeed, to see that your—ha—experience of our brethren coincides absolutely with the—ha—convictions I had formed, purely, indeed, I may say, by calm reasoning on a vexed question."

"By the way," said the Canon, after a pause, "have you met my nephew, Louis, in London?"

For the first time Luke showed signs of embarrassment. He shifted uneasily on the chair, and stammered.

"I have met him," he said, "but under circumstances rather unfavorable to—to—a—to our further intimacy. But you know I no longer live in London. I have been transferred for some months to Aylesbury."

"Oh! indeed!" said the Canon. "My niece has gone over to act as—ha—superintendent of Louis' little ménage; I am sure that, if I am to judge from his letters, he is mixing in excellent society, and is quite—well, respectable."

"I did pay him a formal visit," said Luke, "but, unfortunately, he was absent, probably at the hospital."

"Very probably," said the Canon. "Indeed, I might say, certainly. He is rather too devoted to his profession."

There was a pause. Luke found it hard to continue the conversation and maintain his respect for truth.

"You have come over for your—ha—sister's marriage?" said the Canon at length.

"Yes," said Luke. "She wishes that I should marry them."

"By all means! my dear young friend," said the Canon. "By all means. I understand that this—young—*fiancé* is an extremely respectable young fellow."

"I have heard so," said Luke rising. "I should like that my father and mother should be made comfortable in their old age."

"Of course, you will dine with me on Sunday," said the Canon. "Shall we say five o'clock?"

"Many thanks, sir," said Luke, thinking, as he passed down the gravelled walk: There are changes here too; the Canon has grown to be very, very old—everything is old! And he no longer dines at seven, but at five! What a change backwards! Retrogression everywhere! I would have preferred a seven o'clock dinner! I hope Father Pat and Father Tim won't ask me. What am I thinking of? They are gone!

Was Luke sorry for his dear old friends? He ought to have been, and he knew it. But then, what can a man do who has been obliged to adopt new ideas of life? You must adapt yourself to your environments—that is a cardinal principle. You must go with the tide—that's another. Yet he was not quite sure. He looked out over the mysterious sea. It was cold, chill, irresponsive. There was no voice. Or was it that the inner sense of the man was stifled, and that Nature, failing the human sympathy, refused to send back its echo?

XIX.—The Stranger and His Idols.

Luke Delmege was disgusted, utterly and painfully disgusted. He was able, by an effort, to reconcile himself to the solemnities of the marriage service, especially as the great Canon was only in a subordinate place; but the after-events chafed his

nerves and did violence to his conceptions of the proprieties. For at an Irish wedding all the barriers of caste, wealth, and position are taken down and there is a delightful open-heartedness, which sometimes, it must be confessed, has a tendency to become riotous and orgic. Hence the loud, clamorous benedictions of the blind, the halt, and the lame, gathered in from all the neighboring parishes, hurt the nerves of Luke Delmege, and offended his sense of sight and hearing, and did violence to his theological principles. It was hardly a month since he had declared amongst the esoterics his passionate desire to see a real, live, Scriptural beggar—a very Lazarus of sores and rags; and lo! here they are, qualified every one to sit by the pool of Bethesda, or wash in the pool of Siloe. And now he heard, for the first time, of the "seventeen angels who hould up the pillars of heaven," and the "special blessing of Michael, the Archangel," and the "sowls in Purgatory who would be relieved that day," and many other strange and mystic sayings, too sacred even to be written. And yet Luke was not enthusiastic. Then there was the glorious musical duet, that Crashaw might have immortalized, between the famous blind fiddler from Aughadown and the equally famous piper from Monavourleigh. Nothing in the Homeric ballads could equal it.

"Now, your sowl, Thade, give it to him."

"Gi' me that rosin, Kate." And Kate would hand the rosin to her blind husband, a splendid, stalwart Tipperary man, but "wisdom at one entrance quite shut out." And then, as the fine fury rose, and the spirit of music and of rivalry possessed him, the sightless orbs would roll in their sockets, as if demanding light! light! and his face would whiten and his feet tremble under the divine intoxication. And such music! Weird, and tragic, and melancholy, till the merry audience were hushed into solemnity and tears; and the divine chords would wail out into an attenuated echo, and the musician would lean down and hearken, as if he were not quite sure whether he held the strings or was only dreaming that the soul of his violin was sobbing itself away into sleep and silence. For this big Tipperaryman was a horrible bigamist! He had two wives: the one at his side, who ministered to his temporal wants, and the other, the sweet spirit who woke to

music from his instrument. And there was jealousy; but what could the poor woman do, when it was that detestable rival that earned the daily bread? So now she affected pride, pride in her husband's power, as she gazed on the entranced audience. But hark! here are all the fairies in Munster, with Cleena at their head! Such a mad revel of musical sounds, crowding on one another, and jostling one another aside, and running along in mad, tumultuous riot, until the spirit seized the multitude, and every pair of feet was going pit-a-pat to the contagious and imperious merriment.

"Begor, Den, you'll never bate that. That's the grandest chune wos ever hard. Hould up, man! Here, have a sup to rouse you!"

No! Den, the piper, could not disturb the fine harmonies of his brain with that dangerous liquor. The occasion was too critical. His honor depended on his interpretation of his thoughts on the magic keys. Bate? No, no! Wait till ye see!

"Will ye have the 'Modhereen-na-Sidhe,' or the 'Fox-Hunt,' byes?" he said, with an affectation of forced calmness.

"The 'Fox-Hunt,' the 'Fox-Hunt,'" shouted all. Well they knew it was his *chef-d'œuvre*, the ultimate of perfection on reeds and stops. Then, if you shut your eyes, you heard the soft patter of the horses' hoofs at the meet, and then the move towards the covert, and the occasional crack of a whip, and the faint bugle-call. Then the awful silence as the hounds are put in, and then the deep, solemn bay and the mighty chorus of a hundred dogs as the quarry was found, and the harkaway! shouted by the huntsman. And you needed no interpreter. Every man in the audience made himself one.

"Good, Den, yer sowl to glory! Give it to 'em, man!"

"They've found him! they've found him!"

"There, they are aff! Tally-ho!"

"Whisht, ye divil, there they are, acrass the ploughed field!"

"Gor, wouldn't you think you saw 'em!"

"There! he's run down at last. Listen! listen! how the dogs yelp!"

And the bellows and the chanter went puffing along, as the music interpreted the minds and moods of men, until, at last, it died away into a soft moan or echo of pain.

"He's dead, begor! Listen to him crying! Who's got the brush?"

Dear me! and people talk about "Parsifal" and "Lohengrin," I believe, in some far-away places yet. Some day they'll find that the germ and soul of all art and music is still haunting the enchanted shores of Ireland.

But Luke was disgusted; and still more so when the sounds of merriment arose, and jokes and laughter passed around the mighty table in the barn, and all the rude chivalry of one sex, and all the primitive coquetry of the other, accompanied the loud laugh and the scraps of song that rippled around the mighty gathering.

"Mother, how long is this going to last?" whispered Luke. Mother was wiping her eyes with delight and pride. That wedding at Lisnalee would be the talk of the country for the next twenty years.

"The fun is only beginnin'," she said; "God bless the good neighbors; sure we never thought we'd have sich a crowd. Many a good match will be made to-day. God be wid the time when Mike and me—"

"I think I shall slip away," he said; "they won't mind, I suppose?"

"Wisha! no, indeed. Plase yerself. And there's the Canon risin'."

There was a hush of respect and attention, and the whole assembly rose as the Canon said good-by. Where in the world is there such tender, reverential courtesy to the priest as is shown by their loving flocks in Ireland?

Luke had said good-day to the Canon, and did not know what to do. He was engaged to dine at Father Martin's at five, and it was yet but midday. He strolled down the fields to the sea, and entered the fisherman's cottage. There was no one there but Mona. The child had grown, and was passing over the borderland into self-consciousness. He said:

"How de do?"

The frightened child curtseyed and blushed; he got a little ashamed of himself, and said kindly:

"Is this my little Mona? Dear me, how tall you are grown! Where are they all?"

"Up at the wedding, sir," she said, demurely; "but I'll call father." She was glad to go.

She went to the door, and gave a kew-hallo, which was answered far down the beach. Meanwhile, Luke, not knowing what to say, began to examine the rocks and shingle, and tried to recall old times. But the old times were shy of the stranger and refused to come back. At last, the fisherman came, struggling and panting; and, after a few salutations, the old pet boat was again on the deep. There was a faded sunshine, like dull gold, on sea and land, and Luke pulled through the sunlit waves without seeing them. Then, a mile or so from land, he shipped the oars in the old way, and lay back in the stern. No use, Luke, no use! Land and sea are the same; but not the same. There is the same inextinguishable loveliness on sky and wave. There are the brown cliffs and the purple heather; there are the sheep and the young lambs of spring; but oh, how desolate, how lonely!

"What has come over the country?" asked Luke. "I could not believe in such a change in such a short time. It is a land of desolation and death."

Ay, indeed, for Nature, jealous mother, has turned a cold, icy stare on her recreant son! He has abandoned her, and, like a woman as she is, she must have her revenge. And here it is! She has disrobed and dislimned herself. She has taken all the color out of her face, out of her seas and clouds, and she shows the blank, white visage and the irresponsive stare of a corpse. She can never be the same again to him. He has abandoned her for other loves—for the trim and painted and artificial beauty of England, and she hates him. He put down his hand into the sea with the old gesture, but drew it back in pain. He thought the cold wave had bit him. He pulled back dreamily to the shore. The old fisherman met him to take up the boat.

"Where is Mona?" he said.

But Mona, the sunny-haired child, was nowhere to be seen.

Only four sat down to dinner in the neat, tasteful parlor at Seaview Cottage. Father Martin introduced Luke to Father

Meade, the successor at Gortnagoshel to dead Father Tim. Father Cussen, the Canon's new curate, he had met at the wedding. A cloud hung over the party. The *Inseparables* were separated. Death and the Bishop had done it, and Father Martin was sad.

"A change since you were here, Luke," he said. "Dear me! do you remember how we coached you for the Canon's dinner?"

"Yes," said Luke; "there's nothing but change here, and for the worse. The country appears to me to have sunk into a condition of hopeless mendicancy."

"Do you perceive so great a change in three years?" said Father Cussen.

"Yes," said Luke. "I cannot tell you how the piteous whining of those beggars shocked me this morning. This indiscriminate charity, which means universal mendicancy, appears to be unreasonable and uneconomic."

"You did not say 'unchristian?'" gasped Father Meade.

"N—no!" said Luke.

"Because it isn't," said Father Meade. "There now for you, my young man! Because it isn't!"

"Perhaps not," said Luke, who was not in his argumentative mood; and, indeed, he thought the poor old man quite an unworthy antagonist.

"Because it isn't!" said Father Meade again, aggressively. "Whatever you say about your political economy, which, I suppose, you have picked up in England, where every poor man is a criminal, we love the poor in Ireland, and will always keep 'em with us!"

"Pretty safe prophecy, Father," said Luke, who rather disdained arguing on such a subject. "Nevertheless, I totally object to indiscriminate alms-giving as calculated to miss its object, and degenerate into culpable sanction of the vicious and dishonest."

"Fine language, fine language, me young friend; but suppose you turned away a saint from your door, or, say, our Divine Lord Himself, how would you feel?"

"Uncomfortable," said Luke; "but I never heard of such a thing as possible."

"Well, I did, and what is more, I was the guilty one meself, may God forgive me!"

This was delightful. Luke hardly expected such a pleasure as to meet the supernatural so closely, face to face. He flicked away the crumbs from his coat and settled himself to listen.

"You'd like to hear it?"

"Certainly," said Luke, smiling.

"Well," said the old man, his face kindling, and his whole manner assuming a tone of deep reverence, "it happened to me twice; the third time, if I am forgetful of God's warning, will be my last. A few years ago I was sitting at dinner, when the door-bell was rung violently. I had had a busy day and I was fairly bothered from beggars. I resolved that, come what would, nothing should tempt me to give another penny that day. I watched the tongue of the bell wagging, and I said to meself: 'That'll do, me boy!' Just then came a second pull, and I thought the bell was down. I jumped up angrily and went to the door. It was almost dusk. There was a tall, gray figure in the porch. He had no head-covering, but he had a red muffler round his neck and a kind of belt or cord around his waist. He handed me a letter; I didn't look at it, but handed it back without a word. Without a word the figure bowed and passed down the walk into the road. I went back to my dinner. No! I couldn't touch a bit. The figure haunted me. I put on my hat and rushed out. There wasn't a sign of him to be seen. I could see the road from my wicket for a mile or so in each direction. I looked up and down. There was no one visible. I strolled up to the police barrack. They are always on the look-out. No; no one of that description had passed. I went in the opposite direction to the forge. No; the boys had seen no one. I came back, uneasy enough in my mind, I can tell ye!"

"Whom do you suppose it to have been?" asked Luke.

"St. Francis himself," said the old man. "Within a week I was down with the worst fit of sickness I ever had."

"And the—a—second apparition?" said Luke, humoring the old man.

"The second was in Dublin," said the old man, solemnly. "I was returning from the summer holidays, and had little money left. I was strolling along the quay from the Four Courts to the Bridge, and, with a young lay friend, had been examining the

pile of books outside a second-hand bookshop. Just before we came to where a side-lane opened on the quay, a tall, dark man accosted me. He was white as death, and had a look of untold suffering in his face. Again, like my former visitor, he said nothing, but mutely held out his hand. I shook my head and passed on; but in a moment I recollected myself, and wheeled round. There was the long quay, stretching as far as the eye could reach. Not a trace of him! I hurried back and spoke to the book-dealer, whom I had left standing at his stall. He had not seen him. I said no more; but at dinner I interrogated my young friend.

"'Did you notice a man that stopped us on the quay?'

"'Yes,' he said; 'I did.'

"'Did you think now that he appeared to be in pain?'

"'I never saw such a face of suffering before,' he said.

"'Did he—now,' I tried to say, unconsciously, 'did he remind you of any one in particular?' 'Well,' the young man replied, 'if I may say it, he reminded me awfully of our Lord!' In three days I was on the flat of my back again, and no one thought I could ever recover. The third time—"

"Well, the third time?" queried Luke, smiling incredulously at the old priest.

"The third time won't come if the Lord leaves me my senses," said the old man.

It was really delightful to Luke to be brought into such immediate contact with mediævalism. What a splendid story for the salon! He would make the "Master's" hair stand on end. And perhaps Olivette would make her Franciscan pilgrimage to Ireland instead of Assisi. Who knows?

There was no further discussion. The two guests went away early. Luke and Father Martin were alone.

"I make," said the former, "the most frantic resolutions not to be tempted into discussion in Ireland; because, although I have subdued our national tendency to hysterics, I cannot be always sure that my opponent has acquired the same self-command."

"You did very well," said Father Martin, dryly.

"Yes, indeed! but I was afraid the old gentleman might prove aggressive, he took such a tone at first."

"It was fortunate that we did not stray into further discussion, particularly on the relativity of races. We should have had a most magnificent blow-up from Father Cussen, who declares that everything evil comes from England."

"Of course; he hasn't been yet out of his country," said Luke. "You must see England close at hand and Ireland in perspective to understand the vast and radical difference."

"He has only just returned from England," said Father Martin.

"A flying visit?"

"No; a holiday lasting over seven years."

"It is incomprehensible," said Luke. "Why, his accent—"

"He has retained his native Doric, and it sits well on as eloquent a tongue as ever you heard."

"Then he cannot have had experience of the better side of English life," said Luke. "I'm sure it is only since my pro—removal to Aylesbury that I have come to see the many and very beautiful traits of the English character. It seems to me we have such a lot to learn."

"For example?" said Father Martin, mildly.

"Well, take Church matters. You, here, have no public services worth naming—no great celebrations, no processions, no benedictions, no great ceremonial to enliven the faith by striking the fancy of the people—"

"You mean we don't put every benediction in the newspaper, and every presentation of a gold watch or a purse of money?"

"Well, no; perhaps that's overdone. But now I've learned so much from contact with Anglicans. I have learned, first of all, to esteem my college career as so much wasted time—"

"I thought you were *First of First?*" interposed Father Martin, wickedly.

"Quite so," said Luke, wincing; "but, my dear Father, who cares over there for our insular distinctions? Then I have learned that our theological course is about as wise as a course in theosophy and occultism; nay, less wise, because *these* subjects are discussed sometimes; theology, as we understand it, *never!* No one ever dreams to-day in England of making a frontal attack on our recognized positions. They *simply* ignore us. Look at all the trouble we had in those two treatises on the

Trinity and the Incarnation! It was labor wasted; water flung on the sands—"

"I have read somewhere lately," interrupted Father Martin, "that five or six Anglican bishops, and a very large percentage of the clergy, are Unitarians."

"Well?"

"I should say your Trinity and Incarnation would come in well there."

"You don't quite understand," said Luke, loftily. "These—well—painful subjects are never alluded to in polite society. They are gently tabooed. Conversation turns on the higher levels of humanitarianism and positivism, instead of raging in endless vortices of controversy."

"And the sum total of this new dogma is?"

"Seek the God in man; not man in God!" said Luke, grandly. "Work, toil, suffer in the great cause—the elevation and perfection of the race."

"You saw that cloud, passing there across the black hill?" said Father Martin.

"Yes," said Luke.

"That is your humanity, its history and its importance."

"But the Divine immanence in man—the spirit of genius, the elation of duty, the rapture of righteousness—all the signs of what the Jewish prophet called 'the Lord's controversy'—are these nothing in the eternities?"

"That's all foolish jargon," said Father Martin. "I have been there, and I know it all. But if you want to make your gods out of a few wretched bipeds, who eat carrion, and drink Oriental drugs to keep the wretched life in them, and clothe themselves in unlovely garments by night and snore unto the stars, I'm not with you. I'd prefer the gods of Greece."

"But you don't see," said Luke impatiently. "The race is evolving through possibly the last cycle of human evolution towards the Divine. Shall we not lend a hand here? Is it not clearly England's destiny to bring all humanity, even the most degraded, into the happy circle of civilization, and evoke from Afghan and Ashantee the glory of the slumbering godhead?"

"Good heavens! why didn't you say all that an hour ago?

I'd give up my next holiday at Lisdoonvarna to hear you say that before Cussen."

"I shouldn't mind," said Luke grandly.

"And you really think England has got a Divine mission? I never think of England but as in that dream of Piranesis—vast Gothic halls, machinery, pulleys, and all moving the mighty, rolling mechanism that is crushing into a dead monotony all the beauty and picturesqueness of the world."

"That is, bringing it up to a level of civilization and culture," said Luke.

"And why did the Almighty create the Afghan and the Ashantee, to be turned, in course of time, into a breeched and bloated Briton? If England's civilization was that of Catholicism, I can understand you. But even if it conserved, raised up, illuminated fallen races, as the Spaniards did, and the Portuguese, it might be yet doubtful if there was a Divine mission to break up noble traditions for the sake of a little more refinement, where England's mission is to destroy and corrupt everything she touches—"

"Now, now, Father Martin, this is all congenital and educational prejudice. Look at your own country and see how backward it is."

"What you call congenital prejudice," said Father Martin gravely, "I call faith. It is our faith that makes us hate and revolt from English methods. To the mind of every true Irishman, England is simply a Frankenstein monster, that for over seven hundred years has been coveting an immortal soul. He has had his way everywhere but in Ireland; therefore he hates us."

"No use," said Luke, who had hoped for sympathy at least from the grave and learned man. "No use! Did you ever read the *Atta Troll?*"

"Never!"

"Nor any of Heine's?"

"One or two trifles," said Father Martin indifferently. "Very little light or music came out of the *Matratzen-gruft.*

"Did you read the *Laches?* We have had it for discussion lately. The 'Master of Balliol' was down, and threw extra-

ordinary light on the philosophy of Plato. Why isn't Plato read in our colleges?"

"There is no time for such amusement amongst more serious matters. Plato is a huge bundle of sophisms, without a grain or scintilla of solid wisdom."

"Dear me! Father Martin, I really didn't expect all this from you. I thought that you, at least, would sympathize with every effort towards the higher light."

"The higher light? My poor boy, you are dazzled with a little display of green and yellow fireworks. You don't see the calm, patient, eternal stars beyond."

Luke went home moody and perplexed. He had been positively certain that he was on the right track; that the world was to be conquered by the world's weapons—learning, knowledge, light, science, literature, seized by the Church, and used with deadly effect against the world. This he had been taught everywhere—by the Catholic press, by men of "light and leading" in the Church, by his own convictions. But clearly, opinion on the subject was not quite unanimous. But then this is Ireland—quaint, archaic, conservative, mediæval.

"I wish I were home," said Luke. *Home* was Aylesbury.

"My young friend has just taken his first false step," said Father Martin to his books; and, strange to say, it was before a huge, thirteen-volume Bekker's Plato he soliloquized. "Yes!" he said, as if in defiance to the mighty ghost, "yes! the first false step—the πρωτον ψευδος, my most learned friend. And he has taken Father Tim's advice with a vengeance. He holds his head very high."

Luke entered the farmyard. The sounds of mighty revelling came from the lighted barn; the swift music of the violin, the pattering of many feet, the loud laugh. Over in a corner, two farmers, a little balmy, were professing unbounded and everlasting friendship, whilst debating about a few shillings of the marriage money in a prospective match. Here and there a few couples strayed around, enjoying the beautiful night, and possibly speculating about their own futures. From a neighboring hedge sang Philomel!—no, that's not it! From a neighboring haystack came a mighty chorus sacred to the groves and Bacchus:

Ohe! Ohe!
Evoë! Evoë!
Iacche! Iacche!

Luke knew it well, and its accompaniment:

"Poetic for Bacchus, ye d—d young numskulls. Believe it on the authority of a Trinity College man, banished for his sins to Bœotia."

It was the bugle-call from play, uttered by the old Kerry hedge schoolmaster. Luke almost felt the swish of the rattan. It was also the vesper song of the same, after he had worshipped his god and his steps were unsteady.

"There is no use, mother, in my thinking of sleeping here to-night," said Luke.

"Indeed!" said the mother; "there is a little music in the barn—"

"There are two fellows stupidly drunk there in the yard," he said, "and, I suppose, several more around the grounds."

"Wisha! I suppose they took a little taste too much, and it overcome them; but there was never such a weddin' in the barony before—"

"I'll go down to the Canon and ask a bed."

"Do, alanna! do. Indeed you wouldn't get much sleep to-night here."

And mother leaned over on the settle to finish her Rosary.

Luke and the Canon—or should it be the Canon and Luke?—dined in solitary state on Sunday. It was a little lonely, but dignified. Luke and his host had now many ideas in common about things in general, and especially about the very vexed question of which seven centuries of the united wisdom of statesmen, legislators, political economists, etc., have failed to find a solution. The Canon had found it. He had turned his parish into a happy Arcady. *His* houses were neat and trim; *his* people comfortable; no poverty, no distress. "All these unhappy mendicants at your—ha—sister's wedding were imported. There's not even one—ha—professional mendicant in *my* parish."

"I hope," said Luke, "that, now that you have established this happy condition of things, the intellectual progress of the people will keep pace with their material prosperity."

"I hope so," said the Canon blandly; "in fact, I have only to suggest it—and—"

Tum! tum!! tum!!! *Tum! tum!! tum!!!* crashed out the big drum beneath the windows, the shrill fifes squeaked, and the scaffold song of the Manchester martyrs, attuned to the marching song of American battalions, broke on the ear, whilst a vast multitude surged and thronged along the road, that swept by the Canon's grounds. The windows rattled under the reverberation, and continued rattling, for the band had stopped opposite the rectory to serenade its occupant, and charitably infuse a little patriotism into him. He was stricken dumb with surprise and indignation. For ten minutes the thunderous music went on, punctuated now and again with cheering, and then the crowd moved away. Not far, however. They had taken possession of the national schoolhouse, and were holding a Sunday meeting.

It took some time for the Canon to recover his equanimity. He was quite pale with annoyance. He tapped the mahogany gently with his polished nails, and said in a pitiful way to Luke:

"Isn't that very sad? Isn't it pitiable? What an—ha—object-lesson for you, my dear young friend, about the condition of this distracted country!"

Luke could say nothing but stare at the fire, where the logs were blazing, for the winter lingered yet. There they sat silent, while now and again a burst of cheering came up from the schoolroom, where Father Cussen was haranguing the mighty audience.

"Just think of the grave impropriety involved in this," said the Canon. "There is the—ha—desecration of the peaceful Sabbath evening; the exciting of—ha—dangerous passions, and that young clergyman has been so forgetful of the duties of his sacred office as to usurp my—ha—legitimate authority, and take possession of *my* schools without the least reference to me."

"Whatever be thought of the political aspect of the question," said Luke, "I think he should have had your permission about the schools. I dare say there's some explanation. But are these people the beneficiaries of your kindly exertions in their behalf?"

"Some. Not all. This young clergyman's theory is that the condition of the people is insecure, notwithstanding my exertions, and, I am privileged to say, my influence with the landlords.

Why, no landlord or agent would *dare* interfere with *my* people. I need only lift my hand and they would retire."

"The whole thing is very sad," said Luke; "I wish I were back in England."

Next day, his good mother showed him with pride and gratification the numberless presents that had been showered upon Lizzie. Lizzie helped. For a quiet young lady, as she was, no one would have expected a deep and dreadful cut.

"This is from Father Pat," she said.

"God bless him," said her mother.

"And this from the Canon."

"I wouldn't doubt him," said Mike Delmege.

"And Father Martin sent this beautiful set of breakfast ware; and Father Meade, whom we hardly know, this biscuitaire; and the nuns of the Good Shepherd these lovely books; and our new curate, Father Cussen, this History of Ireland—"

Very true, Lizzie; very true; Father Luke Delmege's valuable present to his sister is conspicuous by its absence.

"You'll be able to tell Margery all about the weddin'," said the good mother.

"I'm afraid I shall have hardly time to call," said Luke; "I've overstayed my leave of absence already."

[To be continued.]

PROTESTANTISM AND THE DIVINITY OF CHRIST.*

What think ye of Christ?[1]

THE deepest thing in man's soul is its hunger for God. A passion of restless longing must haunt him from the cradle to the tomb, for his heart can be satisfied only when he possesses God. Knowledge of his Maker, real and vivid,—this is something to be gained at any cost, something that when obtained will

* It may be well to note that in all but two or three instances the statements made in this article are supported by non-Catholic authorities. In these few instances the authorities are converts to Catholicity.

[1] Matt. 22: 41.

bear into man's life the soothing influence of Divinity, will throw the cheering light of Divine friendship into the gloomy shadows so certain to cross his path.

So to those who believe in the Incarnation as a real revelation of God in the flesh, it is an unfailing source of life and health. Love of God is made vivid and intimate to an extent never before conceived possible. Through the secret paths of Divine friendship the faithful disciple is led on to heights where he may enjoy sweet communion that becomes for him infinitely more than life itself. It is not merely that he has found a true friend at last, not that he has set eyes upon a model of human perfection lovely enough to dazzle the beholder by its utter and transcendent beauty. No; more than this,—man has learned the secret of the Divine embrace, he has in Christ attained to the supreme fulfilment of his own unquenchable desire for the Infinite, the yearning of man for his Maker, and now he is conscious of the wondrous reality of God's love, even though the Divinity is seen still, as in a glass, darkly.

They who have tasted the sweetness of this intimacy with Christ,—God at once and Lover,—will sanction the statement that, sooner than relinquish it, they would willingly cease to live. They can scarce appreciate how life could be tolerable without this delicious element of love for Christ, the Incarnate God; the enthusiasm of their affection renders it impossible for them to refrain from extolling the greatness and beauty of their Divine Lover, and if it were practicable, their days would be spent traversing the roads of the broad world, winning others to the enjoyment of this glorious privilege, ever crying with the Spouse of the Canticles, "I have found him whom my soul loveth. I have held him fast, and I will not let him go."[2]

It is to those who are capable of appreciating the loveliness of this friendship with God through Christ that my argument is in the main addressed. They will answer the question concerning Christ by responding with Peter, "The Son of the Living God."[3] I know they will say further, "Were He not God, though every other perfection short of Infinity were His, my love would suffer change. To tell me He is but a perfect man would

[2] Canticles 3: 4.
[3] Matt. 16: 16.

be to substitute a waxen flower for the fragrant blossom of the field that I have learned to love as it glows in natural beauty under the open sky. For it is as God I love and adore Christ, and if not God, He is not the rightful object of such homage as I pay." All this is easy of verification in regard to the majority of Christians; they realize Christ's Divinity to be an essential element in the relationship which has become the mainstay of their lives and the very root and flower of their spiritual felicity. The point to which I would direct attention is this: their faith in Christ's Divinity is founded upon a doctrine to which the Catholic Church, and she alone, affords secure and stable base. Outside her pale, even among the most "orthodox" sects, faith in Christ's Divinity is built upon shifting sands, and even as we watch we can see that gradually the foundations are being weakened and parted asunder. In a word, the current of Protestant thought is setting towards the system of belief which denies the Divinity of the Son of Mary, thus destroying that faith on which were built the spiritual lives of thousands, and for the saving of which their hearts' blood had been most gladly shed.

Before we go further, let the point at issue be clearly understood. God forbid that I should minimize the love and loyalty that thousands outside the Catholic Church possess in regard to Christ. Sinless lives and proofs of deep sincerity testify that many a Protestant heart lives only for Him. Almost universally, the term "Divine" is attributed to our Lord and Saviour, and the ordinary Protestant would indignantly repudiate the charge that he denied the Divinity of Christ. But what I do contend is this: that no church is worthy the name of Christian unless it proclaims with unmistakable clearness that Jesus Christ, the Son of Mary, is Himself the Eternal and Infinite God, and that the object of our love when we worship the crucified Saviour is none other than the Almighty Creator of Heaven and Earth. That is a plain statement of the doctrine which lies at the basis of the greatest hopes, and fears, and loves of the human race. And this doctrine, I maintain, is not explicitly proclaimed and defended by Protestantism. Nay, more, not only have the Protestant Churches left this soul-stirring and life-transforming belief to the mercy of infidel assault, but day after day we find new reasons for conclud-

ing that, in the multitude of instances, profession of Protestant faith is a mere preface to bald denial of what Christ's true disciples hold to be their dearest treasure—the literal truth of God's Incarnation.

To those who can rest satisfied with a statement which is confessedly vague and obscure, I do not, at present, address myself. But those who believe that Christ's Church ever will, and ever must, openly and authoritatively teach that He is God,—these I assure that the Protestant Church does not and cannot comply with their requirements. Thus it fails to fulfil the first duty of the Spouse of Christ. Sweet-worded praise of Christ is of little worth as an evidence of faith in His Divinity. Perhaps few preachers have verbally expressed deeper reverence and tenderer love for Jesus than William Ellery Channing. Yet this was the man who, with all his love and reverence, felt bound to say: "We believe that Jesus is one mind, one soul, one being, as truly one as we are, and equally distinct from the one God. . . . The common doctrine we think an enormous tax on human credulity."[4] It is to a creed like this apparently that the Protestant world is tending with fearful and increasing rapidity. *Facilis descensus Averni.*

Let it not be thought beyond belief that the Protestant Church can thus abandon what has been considered so essential and integral a part of the religion in defense of which the "Fathers of the Reformation" rose. Surely nothing was sacreder, nothing more intimate in their system, than the authority of the Bible, and yet the Protestant abandonment of Scripture is a byword in the thinking world to-day.[5] Nor is it the hostile critic alone who speaks thus. "The theology of Protestantism," writes a world-renowned Protestant theologian, "in the sense of an infallible Bible doctrine,

[4] *Works*, by William E. Channing, D.D. (Boston, 1899), p. 373.

[5] "Will then the General Assembly leave the championship of Scriptural infallibility to the Church of Rome alone, though the sole basis on which Protestantism rests is undoubtedly the Bible? . . . The position of Rome is unequivocal. . . . Protestantism, the great distinguishing feature of which is reliance on the authority of the Bible, above and without any other, surrenders the keeping of the infallibility of that authority to the Church against which it protested and from which it separated in the sixteenth century, as a fountain of religious error."—*New York Sun*—newspaper—(March 21, 1900).

has ceased to exist."[6] The Episcopalian Bishop of the Diocese of New York has approved as proper religious teachers men who declare that the Scriptures are not infallible, but abound in myths, fables, and errors.[7] A prominent rector of the same Church speaks of the New Testament as a bundle of left-over documents; another declares that the first three chapters of St. Matthew form simply a beautiful legend.[8] But what need to multiply instances? The fact is too patent to bear denial; and it justifies the opinion that a Church which has thus abandoned the very cardinal principle of its rule of faith may, without exciting great surprise, now set aside or evade such doctrines as the Trinity and the Incarnation. Indeed, not only can this occur, but by the very nature of things it *must* occur; for the Protestant Church, having confessed its utter inability to define any doctrine with unerring accuracy, can make no objection to whatever change of faith the judgment of men may decide upon. Not dogma but conduct is the test of faith nowadays among the non-Catholic world. This choice of criterion, no doubt, seems very lofty and very progressive, but I beg that attention be given to the inevitable conclusion:—"If one leads a good life it matters naught whether or not he believes in the Divinity of Jesus Christ." With those who accept this conclusion we have no concern just now. But those who think otherwise will perforce admit that their opinion as to the necessity of belief in Christ's Divinity is quite opposed to Protestant principles. To Protestant principles I have said. Protestant practice, of course, is quite another thing. Not all men are logical, thanks be to God; and sometimes it does seem fortunate that few men are consistent, since this, and this alone, makes it possible that individual Protestants should insist on belief in the Divinity of Jesus as a necessary requisite for Christian faith. For *qua* Protestant none can logically affirm such an opinion.

Why? you may ask. Because the Protestant Church never

[6] *Thoughts on the Present Position of Protestantism*, by Adolf Harnack (London, 1900), p. 20.

[7] *Open Letter to the Rt. Rev. Henry Codman Potter, D.D., LL.D., Bishop of the Protestant Episcopal Church, Diocese of New York*, by Dr. B. F. De Costa (October 7, 1899).

[8] *Ibid.*

has been and never can be a dogmatic Church, since dogma is as certainly in contrast with private judgment as infallibility is opposed to error. To formulate a doctrine, to impose a test of faith, this is outside the province of the Protestant Church, and altogether foreign to the Protestant conception of church prerogatives.[9] To a Protestant the sole "standard of human orthodoxy is the sum total of truth revealed by God. If a man has mastered the entire revelation, then, and then only, he may claim to be orthodox. But meanwhile (since this is practically out of the question), orthodoxy is variable and progressive."[10] The Church therefore can presume to fix no standard, to define no doctrine, to proclaim no dogma. Such is the Protestant theory. To be sure it is a theory which has not worn well; still it is the one advanced by those who profess Protestantism, and they must be taken at their word. So, though Luther actually endeavored to prevent further exercise of private judgment after he had chosen *his* creed; and though Calvin had Michael Servetus burned at the stake for dissenting from Calvinistic tenets, still in theory all Protestants are free to indulge in personal choice, and no church authority can say them nay. If Lutherans reject the Epistle of St. James because it contradicts "justification by faith alone," Anglicans may, for that very reason or for any other, retain both the Epistle and the doctrine. If Methodists "feel" the divine inspiration of the four Gospels, Strauss and Harnack are at perfect liberty to question the same. Though Bushnell should deny the Atonement, and Schleiermacher the Resurrection, and Gorham the doctrine of Baptismal Regeneration, none of these men, on true Protestant principles, are less orthodox than Dr. Pusey or Dr. Ritchie; for all, we must presume, have been faithful to the light vouchsafed them. And so, Bishop Bull, defender of the Nicene Creed, is no better Protestant than is Sir John Seeley, the writer of *Ecce Homo*, or Theodore Parker, assailant of Christ's sinlessness. The good churchman therefore is one

[9] See *Memorial to the Queen for Freedom of Conscience in Matters of Religion*, in the *Westminster Review*—magazine—of 1848, cited in *Miscellanies*, by the Rev. James Martineau (Boston, 1852), p. 280.

[10] *Whither? A Theological Question for the Times*, by Charles Augustus Briggs, D.D. (New York, 1890), p. 8.

who says with Renan's Jew: "One does what one must, and believes what one can."

I have said this theory did not wear well, for the simple reason that in every epoch since Protestantism began some have arisen who, conceiving that they themselves have grasped the perfect doctrine, began to fetter revealed truth with definitions, thus departing from true Protestant principles. "The Pharisaic spirit entered Protestantism, and the process of decay began. Soon the principles of the Reformation and the doctrine of the Confessions and Catechisms were covered by a mass of scholastic dogma, constructed out of the speculations of the little popes who came into power in the several national churches."[11] So a new reformation constantly becomes necessary, that the bonds may be burst asunder and freedom from dogma be assured to each individual mind.

I shall scarcely be asked to prove that the unavoidable consequence of the principle of private judgment is liberalism in theology. It is itself most evidently at the bottom of liberalism, latitudinarianism, rationalism. In Germany, where there still thunders the echo of Luther's proclamation of religious freedom, the "pure Gospel" has given birth in succession to pietism, mythism, rationalism, idealism, sentimentalism, pantheism. "In Geneva, the Rome of Protestantism, where Farel preached and Calvin legislated, Protestant Christianity has developed into a sort of baptized deism, too little Christian, I might almost say, to meet the approbation of a Rousseau or a Voltaire. In Holland and France, with insignificant exceptions, the Reformed Churches have become unevangelical and rationalistic in fact, whatever they may be in name. In Norway, Sweden, and Denmark there are decided indications of a revival of Odinism, or the old Scandinavian heathenism; in England and Scotland the older deism of the seventeenth and eighteenth centuries is succeeded by a meagre spiritualism which is only miserable humanism, and in this country Protestantism tends to reject all dogmas, to make Christianity a mere scenic display, and to settle down in a revived necromancy and demon-worship. When, some few years since, your Protestant delegates met in a world's convention at London, to devise

[11] *Ibid.*, p. 21.

and effect a Protestant alliance for the overthrow of Catholicity, they found that there were no common doctrines on which they could agree, not even that of the immortality of the soul, and were obliged to separate without drawing up a common confession. A creed embracing only the principal articles of natural religion, never called into question even by heathen nations, was found to embrace too much to be accepted by all who claimed to be good Protestant Christians." [12]

Can this be true? Is it a fact that contemporary Protestantism is but a last stage of decay in vital religion? Let us look to non-Catholics for the answer.

"Protestant Christianity," says a recent writer, "generally speaking, has put away dogma. . . . The various independent denominations are likely to be the favorite homes of liberal Christianity while the movement from dogmatic to spiritual religion is in progress." [13] "The general movement of European thought is rendering it impossible to retain theological theories which were constructed in the sixteenth century. . . . There is hardly a theological definition which they (earnest men) can accept without qualification. . . . The evangelical theology is passing through a period of transition." [14] "We are at last beginning to see in Protestant Christianity the practical denier of all revelation whatsoever." [15] "If we were to judge the present position of Christianity by the tests of ecclesiastical history, if we were to measure it by the orthodox zeal of the great doctors of the past, we might well look upon its prospects with the deepest despondency and alarm. The spirit of the Fathers has incontestably faded. The days of Augustine and Athanasius have passed, never to return!" [16] "It should be remembered, too," continues the same writer elsewhere, "that on the latitudinarian

[12] *Works*, by Orestes A. Brownson (Detroit, 1884), Vol. V, p. 256.

[13] *The Future of Liberal Religion in America*, by J. G. Schurman, in *The New World*—magazine—Vol. I, p. 40.

[14] *The Evangelical Revival and Other Sermons*, by Dr. R. W. Dale (1880), circ., p. 20.

[15] *Is Life Worth Living?* by William Hurrell Mallock (New York, 1879), p. 272.

[16] *History of Rationalism in Europe*, by W. E. H. Lecky, M.A. (New York, 1880), p. 200.

side the changes that take place in the teaching of the Church consist much less in the open repudiation of old doctrines than in their silent evanescence. . . . Dogma sinks into the background. . . . A transition has silently taken place in England among great numbers of educated men, and in some measure under the influence of the clergy, . . . and the comprehensiveness which allows highly accentuated sacerdotalism and latitudinarianism in the same Church is in the eyes of many of them rather an element of strength than of weakness."[17] We learn that this is accurate from the public statement of the clergy referred to. One of them writes: "Who but a handful among old-fashioned Tractarians considers himself bound to accept the Thirty-nine Articles of the Church of England?"[18] Not only in the Anglican Church has this come to pass, but universally. "All Christian denominations have drifted from their standards and are drifting at the present time. No one who has examined the facts and considered the historical situation can doubt it. The question that troubles us most is—whither?"[19] That question might find an answer in these words of another non-Catholic writer: "Liberal Christians are the logical outcome of Protestantism. They exhibit the ultimate application of the right of private judgment."[20] What results from this we learn from one of the foremost Protestant theologians of the century, who tells us that the intellectual element, "still alive throughout the domain of Protestantism, is the conviction that in the end religion is only a steadfast temper of the soul rooted in childlike trust in God."[21] Even so conservative an authority as *The Independent* makes itself responsible for this statement: "The Congregationalists

[17] *The Map of Life*, by William Edward Hartpole Lecky (New York, 1899), p. 222.

[18] *The Future of the Christian Religion*, by Rev. Dr. Percival, of the Episcopalian Diocese of Pennsylvania, *Nineteenth Century*—magazine—(September, 1899).

[19] *Whither?* by Charles Augustus Briggs, D.D., p. 5.

[20] *New England Trinitarianism*, by Samuel McChord Crothers, in *The New World*—magazine—Vol. V, p. 680.

[21] *Thoughts on Protestantism*, by Adolf Harnack (London, 1899), p. 54. Compare *The New Evangelism and Its Relation to Cardinal Doctrines*, by Henry Drummond (New York, 1899).

ought to be the 'roomiest Church in America.' So ought the Presbyterian Church, and the Episcopalian Church, and the Methodist Church, and the Baptist Church. All ought to be the roomiest. No denomination has a right to have a binding creed which shall shut out good Christians."[22] And there is a further point worthy of mention in commenting upon this visible disintegration. A sometime popular Episcopal clergyman may be heard in evidence: "Indeed, I must call attention to the fact that the worst of the prevailing scepticism does not appear in print, or even public addresses. . . . The Episcopalian scheme, based on private judgment, is not only far overshadowed by doubt, but it is possessed by the unbelieving spirit."[23] After this are we free to doubt the editorial statement in a prominent newspaper that contemporary Protestant society seems to have outlived faith in dogma? "Heresy has, therefore, become a light matter so far as the heretic himself is concerned; it is no longer a crime, but a privilege enjoyed by everybody, minister or layman."[24]

Surely statements from men so varied in temper of mind and in situation, cannot but go far toward producing conviction that the very fundamental dogmas of Christian faith are being dug about, and that the Protestant Church is helpless to save them from ruin. But perhaps a demand for specification may come from those unable to persuade themselves that Protestantism will ever go to the length of abandoning or countenancing abandonment of the doctrine of the Divinity of Christ. Alas! that such infidelity must be charged against a church calling itself by the name of Jesus Christ, and professing to occupy the position of His Mystical Spouse. But facts cannot be gainsaid, and the student of modern theology is no stranger to the sight of a so-called "Christian Church" utterly rejecting that doctrine which the simple disciple considers the very foundation stone of Christian faith, —the Divinity of Jesus Christ. Now, good logic, as was remarked, is not universally in favor. Hence it happens that the virus in the Protestant principle of negation fails to produce all its evil effects. Men go on believing great truths sometimes,

[22] *The Independent*—magazine—(March 8, 1900), editorial.
[23] *Open Letter*, by Dr. B. F. De Costa.
[24] *The New York Sun*—newspaper.

though the creed they profess gives them small warrant or none at all. And so we find doubt in Christ's Divinity has not spread with that pernicious rapidity which antecedently might have been expected. The love of an Incarnate God is something that, of its nature, by virtue of a transcendent beauty, attracts rather than repels the human soul, and a vague notion of the doctrine in question is more likely to be held tenaciously than to be surrendered at the bidding of the first questioner who advances unanswerable difficulties. Still to conceive of Christ's Church as tolerating, encouraging, aye, and propagating uncertainty as to the fact of her Lord's Divinity, is, for most men, an unimaginable state of things; and the discovery of its actual existence, if it does not ruin their faith in the doctrine, is at least apt to shake their confidence in the validity of any church guilty of so flagrant a dereliction of duty. Such, however, is the charge which Protestantism is obliged to face.[25]

The history of belief in the Divinity of Christ is not a complicated matter. Impugned by the first assailants of Christianity in the early centuries, when the burden of the new teaching was being borne slowly in upon men's minds, this doctrine received clear definition and precise expression in the great councils of the fourth and fifth centuries. During the preceding period of difference and struggle, Arius was the man who won the unhappy distinction of assailing Christ's Divinity most bitterly. That Christ was more than man he was ready to admit—greater than angelic even was the superiority he assigned to the world's Saviour. But that Christ was God, that He was a Divine Person, identical in nature with the Infinite and Almighty Creator of the universe, this the Arians refused to believe. Despite all deceit and opposition, however, the doctrine was stated in the very form so distasteful to Arius, the Fathers, with unerring instinct, defining the precise point which would render further controversy impossible to all who rested upon dogmatic definitions in matters of faith. Christ was proclaimed to be the Second Person of the Ever-Blessed Trinity, and to be Divine as truly and in the same sense as the

[25] This may, not improbably, afford some explanation of the fact that in America it is only the creedless sects, such as Campbellites and Christian Scientists, that are showing great increase of numbers.

Father, to whom as God He was in all things equal, with whom by nature He was really one. So intimately has this truth been bound up with the very vitality of the Christian faith that, practically, it never suffered question until the Reformation's dawn signaled the advent of a period when authorized worship, united faith, and monotonous creed were to be replaced by spiritual freedom, progressive religion, undefined and indefinable doctrine. Before Luther's death, denial of Christ's Divinity had become no unusual phenomenon, and Unitarianism,—that is to say, the belief in God's personal unity, and in the created nature and subordinate rank of Jesus Christ,—had appeared in Italy, Hungary, Poland, Switzerland, Germany, and England. Among the defenders of the new creed, Faustus and Laelius Socinus were so prominent that, since their time, the term Socinianism has been an equivalent for the doctrine which denies the Divinity of Christ.

A glance at the history of Protestantism shows that the religion of the reformers has ever been accompanied by a disposition to advocate Unitarianism and deny the real Divinity of Christ. It is evident, moreover, that, wherever Protestantism prevails to-day, there is present a frightful proportion of "Christians" who are ready to maintain that the Son of God is not Supreme and Infinite; in a word, that He is not God in the sense which the Catholic Church has ever held, and does hold. The opinions of these persons may vary as to whether Jesus possessed a pre-existent and superangelic nature, or is merely a man; but they agree in this, that He is a subordinate being, and not God in the same sense as His Father is God.

It is, no doubt, required that our comment on the history of the reformed religions be substantiated by more precise indications. To begin, then, with France,—a country to so great an extent untrue to its Catholic traditions. It is altogether doubtful if the ordinary reader appreciates how disastrous to belief in Christ has been the experiment of Protestantism in a land once known as the eldest daughter of the Christian Church. In the course of some two hundred years, 1685–1890, the number of French Protestants has decreased by some 65 per cent., and of the so-called Protestant churches fully one-third are now tabulated as rational-

istic.[26] At the Parliament of Religions, held in Chicago in the year 1893, Professor Bonet-Maury, of Paris, in a learned paper on the *Growth of the Liberal Movement in Switzerland and France*, closed with the prediction that Unitarianism will yet win to itself the greater number of French Protestants.[27] It may be instructive also to note the declaration of M. Sabatier, Dean of the Protest Faculty of Theology at Paris, who has recently written: "In our Protestant churches, at any rate, it seems to me impossible that any one can demand of a theologian, or any one else, a literal adherence to ancient formularies. . . . Dogmas did not come down from heaven, . . . and dogmas lend themselves without difficulty or violence to transformations and to indefinite interpretations."[28] The full significance of these words may, perhaps, be best understood by reflecting on the words of Renan: "France has rejected Protestantism. She is the most orthodox country in the world, because she is the most indifferent in religious matters."

[29] As to Switzerland, it may be stated that the Genevan Church, in general, questions the Godhead of the Messiah. Chastel, in the chair of ecclesiastical history at Geneva, is said to have professed an ardent admiration of Unitarianism. At Basle, the Grand Council, on a vote, decided against belief in the Divinity of Christ. This, be it noted, occurs in the very lands that cradled the Protestant Reformation. In Holland, the creed of the Synod of Dort, professing faith in Christ's Deity, has been replaced by the acceptably indefinite criterion of "Biblical Standards." A popular religious work goes so far as to make mention calmly of "the antiquated doctrine of the Trinity." Transylvania possesses some

[26] For authorities see *Current Discussions in Theology*, by the Professors of Chicago Theological Seminary (Chicago, 1890), Vol. VII, p. 229. Admittedly the change is not due entirely to the number of converts to the Catholic Church.

[27] *The World's Parliament of Religions*, edited by the Rev. John Henry Barrows, D.D. (Chicago, 1893), Vol. II, p. 1522.

[28] *Christian Dogma and the Christian Life*, by M. Adolphe Sabatier, in the *Contemporary Review*—magazine—(November, 1899).

[29] This paragraph depends to a great extent on the authority of the *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*, prepared by the Rev. John McClintock, D.D., and James Strong, S.T.D. (Harper & Bros., New York, 1891). See article on *Unitarianism*, by the Rev. R. R. Schippen, D.D. Also compare the volume *Unitarianism: Its Origin and History*, Lecture III, by Rev. Seth C. Beach (Boston, 1895).

sixty thousand Unitarians, whose church government is a sort of mixture of Episcopalianism and Congregationalism. Of late, Unitarian writings have circulated freely among all the Protestant sects of Hungary, and Channing is said to have gained great favor. The question of transition to his belief is, of course, a matter to be settled by the private judgment of those admiring students of his works.

And now to Germany, the nursery of Evangelical Protestantism, and the country which to-day, according to Professor Landerer, exercises a dominant influence on the theological status of England, France, Holland, Denmark, Sweden, and Switzerland,[30] —and we may add, America. Since the middle of the last century there has been in Germany a complete transformation of the religious world.[31] The liberal theology of Ritschl has attracted a crowd of enthusiastic adherents, whose tenets are so far removed from traditional orthodoxy that the question has been raised "whether or not Evangelical Christianity can live, should the new theology become dominant."[32] This "New Theology" is, of course, in reality systematized rationalism and, as we are told, evidently hostile to the Bible, the supernatural life, and the possibility of miracles. "Does any one ask what we desire?" says a prominent German divine, who is convinced of the worthlessness of orthodox religion. "It is this: entire freedom of investigation and unconditioned right of criticism in opposition even to the doctrines of the Church."[33] On Protestant principles can his demand be refused? Unquestionably no. The consequence of this legitimizing of rationalism is that to-day the orthodox theology has come to tolerate ideas that the older Protestants would have regarded with horror. Even conservative theologians, we are informed, allow that Christ is Divine in a sense which implies subordination to the Father.[34] It happened a few years ago that

[30] *Neuste Dogmengeschichte*, by Professor Landerer, p. 376, quoted in *Current Discussions in Theology*, Vol. II, p. 133.

[31] *Histoire des Idées religieuses en Allemagne depuis le XVIIIe Siècle jusq'à nos jours*, by Lichtenberger, quoted in *Current Discussions in Theology*, Vol. VII, p. 242.

[32] *Ibid.*, p. 247, quoting Frank, *Ueber die Kirchliche Bedeutung der Theologie A. Ritschls.*

[33] *Ibid.*, p. 305, quoting *Undogmatisches Christenthum*, by Otto Dreyer, of Gotha. Compare the work of Harnack cited above, pp. 26 *et seq.*

[34] Kübel, quoted in *Current Discussions in Theology*, Vol. II, p. 141.

the Standing Committee of the Protestant Association had to respond to the charge of abandoning faith in the Divinity of Christ. They simply answered with an evasion: "We do not admit the right of these pastors to catechise us as to whether we believe Jesus Christ to be truly God or not." [35]

So far have the assaults of rationalism been successful that in 1869 the German Emperor felt himself called upon to head a movement for the revival of orthodoxy, saying: "What is to become of us if we have no faith in the Saviour, the Son of God?" To-day an enumeration which speaks of more than *half* the Protestant clergy as "believing," seems to be regarded as indicative of a very promising state of affairs. But on the other hand the statement is made that every day it is becoming more difficult to find young professors of theology of the right spirit, and the study of dogmatics is said largely to have lost its attraction. A determined effort on the part of the government a decade or two ago appeared for the moment to have stemmed the tide of infidelity. Heresy trials and suspensions were the lot of several pastors who were found to disbelieve the Divinity of Christ. But ultimately this movement proved highly unsuccessful,—the deposed pastor being sometimes reinstated by higher powers,—and at present the disposition to enforce orthodoxy seems to have died away. Last year, out of seventeen theological faculties in the Protestant universities, only four were reckoned orthodox, the remainder being of the "New Theology." "The world at present is governed by the old school," said one of the Ritschlian party, "but the future of the Christian religion belongs to us." Clear and definite expression of faith in the true Divinity of Christ it is now almost impossible to find, and the doctrine, when not explicitly denied, is formulated so vaguely as to give no satisfaction. "The view of Dormer may be taken as an illustration of the manner in which the doctrine of the Deity in Christ may be retained in form while its substance has been lost." [36]

But let us turn to England, the loyal land of the Protestant establishment. Mark how disbelief in Christ's Divinity has kept

[35] *Ibid.*, p. 171.

[36] *The Historic and the Ideal Christ*, by Charles Carroll Everett, in the *New World*—magazine—Vol. I, p. 14.

pace with the progress of the national Church. In the time of Cromwell, Biddle, the father of English Unitarians, founded the first Unitarian congregation in London. In 1655 Socinianism had grown to so alarming an extent that Dr. Owen wrote: "The evil is at the door; there is not a city, or town, scarce a village, where some of this poison is not poured forth." By 1700 a number of Unitarian churches had been erected in London. The Calvinistic Presbyterians, expelled from the Church of England by the Act of Uniformity of 1662, became Unitarians to a great extent, and have since then founded fully one-half of the three hundred and fifty Unitarian churches now existing in England. Within the last half century in England alone, nearly a hundred Unitarian churches have been established. And there is a point worthy of special note in the progress of Unitarian belief among English Protestants, namely, the great opening which the Established Church has ever afforded for the introduction of Arianism, Socinianism, Sabellianism, or other heresies denying the Divinity of our Lord Jesus Christ. "Opening," did I say? Perhaps "encouragement" would be more accurate. For the national Church places the destructive principle of private judgment in the hands of a people by character disposed to doubt any formularies or dogmas sanctioned by the despised Church of the Dark Ages. Results are as fatal as when the use of Greek fire or of sharp tools is left to the discretion of a mischievous infant. Palmer, in 1705, said: "There are troops of Unitarian and Socinian writers" in the Established Church. Newman, in one of his writings, points out the heterodoxy of many Anglican divines, names Archbishops Bramhall, Usher, Laud, and Field as fraternizing with heretical sects whose creeds deny Christ's Godhead, and quotes words of Jeremy Taylor that make the latter's belief in the Divinity of our Lord "scarcely conceivable." Archbishop Laud was the father of the Latitudinarians. Hammond's friend, Lord Falkland, regarded Arianism as having been at one time the teaching of the Church; and Grotius, the Arminian, who made the Second Person of the Blessed Trinity subordinate to the First, was introduced to notice chiefly through Anglican archbishops. That Bishop Hoadly was a Socinian no one can doubt, and the Anglicans will themselves allow. Indeed, it seems clear enough that said prelate

offered divine worship to Christ in public, while believing in his own mind that this was mere idolatry. Archdeacon Balguy and Dr. Sturges are two other Anglican divines who denied the necessity of belief in the Trinity and the Incarnation; and Archbishop Whately advanced opinions in principle not distinguishable from Socinianism, and was considered by many "essentially a Unitarian."[37]

This I conceive to be a matter worthy of serious reflection among men loyal to belief in the Divinity of Christ and convinced that His true Church can permit no doubt upon that doctrine. And it is not merely by appealing to more or less remote times that we can substantiate the charge of infidelity against the Anglican Church. Reflect on its history during the past century, on the comments of critics not disposed to hostility, on the doctrinal attitude assumed by its own ministers, and on the fatal and unanswerable fact of visible decaying faith,—will it not then be seen that the very principles which make possible the growth of a ritualist party, is the justification for introducing liberalism, Arianism, rationalism into the Anglican fold? If one section of the establishment cannot be prevented from appropriating the incense, candles, surplices, masses, breviaries, rosaries, and liturgies of the Catholic Church, neither on the other hand is it possible to exclude from membership individuals who, following the lead of "advanced thinkers," reject the Divinity of Christ, the Atonement, the Immortality of the human soul, the Trinity of Persons in God, or even the orthodox conception of the Creator's personality. Extravagant as the statement may seem, it is quite demonstrable, and the unanswerable logic of fact has evinced the far-sighted wisdom of Newman when he said: "Everything I hear makes me fear that latitudinarian opinions are spreading furiously in the Church of England. . . . The Anglican Church has been a most useful breakwater against scepticism. . . . But

[37] As to the proof for these really startling statements, see the following works: *Letters to a Prebendary*, by the Rt. Rev. J. A. Milner, D.D., F.S.A. (Derby: Richardson & Son, 1843), in particular *Letter VIII*, on *Hoadlyism*. Also *Lectures on Anglican Difficulties*, by John Henry Newman, D.D. (Dublin, 1857), in particular *Lecture XII*. Also *Three Letters to the Editor of the Guardian*, by William George Ward (London, 1852), in particular *Letter II*.

what I fear is that it is tending to a powerful establishment teaching direct error and more powerful than it has ever been; thrice powerful because it does teach error." [38]

It is time to question if this apprehension has not been realized. "The stringency of the old form of subscription," says Lecky, "has been much mitigated, and greater elasticity of opinion is permitted within the Church's pale. It is a Church which does not interfere with those who are merely nominal adherents. . . . No one who knows the world can be insensible to the fact that a large and growing proportion of those who habitually attend our religious services have come to diverge very widely, though in many degrees, from the belief which is expressed or implied in the formularies they use." [39] A striking comment on this is a recent article by Mrs. Humphry Ward, which has been characterized as a bit of passionate pleading for the recognition of Unitarians as perfectly good Anglicans. Mrs. Ward disbelieves in the authenticity of the Gospels, discredits miracles, declares Christ to be a mere man and the child of human parents,—and yet with no small show of reason contends that she has as much right to communion in the Established Church as have the advanced ritualists. The divergence of Unitarians from the national Church, she says, was in the beginning mostly a question of Church government, and "if now we are driven out by the imposition of a doctrinal test, we go with a sense of wrong and exile, protesting in our Lord's name against a separation which is a denial of His Spirit and an infringement of His commands." [40] She cites in favor of the larger view the words written by Dr. Hort to Dr. Westcott, in defense of the policy of allowing Unitarians to partake of Communion in Westminster Abbey: "What is really lost to any great interest by the union for once of all English Christians around the altar of the Church?" All this goes far toward justifying Mr. Mallock's summing-up of the matter: The whole question at issue seems to be whether Chris-

[38] Quoted in the *Autobiography of Isaac Williams*, p. 132. See *Map of Life*, by W. E. H. Lecky, p. 224.

[39] *The Map of Life*, pp. 221 *et seq.*

[40] *The New Reformation*, by Mary Ward, in *The Nineteenth Century*—magazine—(October, 1899).

tianity, lacking all dogmatic belief, "is really anything more than Protestantism in its final stage of decomposition."[41]

I turn to the consideration of American Protestantism, and its relationship with Christians who deny the Divinity of Christ. "The Pilgrim Fathers," to quote the Rev. Seth Beach, in the article from his pen cited above, "organized the first Congregational churches in New England upon covenants so broad and undogmatic that these have required no change in accepting the Unitarian belief." For the last century and a half the progress of Unitarian sentiments may be distinctly traced, not among the laity only, but among many of the clergy. In 1783 the Episcopal Church of King's Chapel, Boston, expunged from its Book of Common Prayer all references to the Trinity and the worship of Christ. Its liturgy and church organization, however, have continued substantially the same until the present time. In 1801, the oldest Puritan church in America, the original church of the Mayflower, by a large majority vote declared itself Unitarian; and with no change in its covenant, using the identical statement of faith drawn up by its Pilgrim founders, it to-day accepts the Unitarian name and communion. In 1805 the Unitarian Dr. Ware was made professor of divinity at Harvard University, Cambridge. In many New England towns the oldest church, retaining its ancient Congregational liberty and usages, has become in faith and fellowship Unitarian. The life and memory of Dr. William Ellery Channing may afford us an indication of the attitude of Protestantism toward the denial of Christ's Divinity. His works are now widely circulated among English-speaking people all over the world, and have been translated in part, or entire, into the Dutch, German, French, Italian, Swedish, Hungarian, Icelandic, and Russian languages. He being the acknowledged leader of the Unitarian communion, this wonderful popularity is not without deep significance.

But day by day the newspapers give us still clearer indications of the relation between "orthodox" Protestantism and the creed which denies that Christ is God, consubstantial with the Father.

[41] *The Logic of Non-Dogmatic Christianity*, by W. H. Mallock, in *The Fortnightly Review* magazine (February, 1900). Compare *The Development of Theology in Germany since Kant, and its Progress in Great Britain since 1825*, by Otto Pfleiderer, D.D. (London and New York, 1893). Also, *The History of Christian Doctrine*, by George Park Fisher, D.D., LL.D.: Part III (New York, 1899).

Let a few instances suffice. An evangelistic movement was started in Brooklyn recently as a defense against the encroachments of Unitarianism, and when the acting pastor of Plymouth Church refused to coöperate in the movement his congregation applauded the decision. Again, Dr. McGiffert, a teacher of teachers in the Presbyterian Church, has but just now withdrawn from that church under menace of trial for heresy for having professed doctrine which in the words of a prominent journal "substantially removes from Jesus every element of personal Divinity." Be it noted, however, first, that a strong party in the Presbytery attempted to prevent the trial, and again, that Presbyterian pulpits and theological seminaries still contain many in thorough sympathy with Dr. McGiffert's doctrinal stand.

Another instance. The defection of Dr. De Costa, says a certain writer, "marks an epoch in the Episcopal Church, and the Episcopal Church is a very good index of what is occurring in the Protestant world. What is seen is simply the drift of religious thought in these days in which we live, anticipated a little by such men as Channing and Parker. It is somewhat pathetic to remark the earnestness and devotion with which a few of the clergy and people of the Episcopal Church live and labor in the hopes of a great and perhaps reunited Catholic Church similar to that of the Nicene period. Ever and fondly do they cherish their ideal. But Protestantism is moving in another direction, and it cannot be long before the evolution of the Episcopal Church will be clearly understood."[42] "The clergy of the Broad School have no wish to found a new sect, and there is no reason to suppose that the bishops wish to throw out of their communion that portion of the Church to which the future surely belongs."[43] To this might be added the notice of a recent article on the *Passing of Trinitarianism*, wherein the writer comments on an "orthodox" minister who reduced the difference between the Divinity of Jesus and the divinity of men to one of mere degree. "In the wreck of the old creeds one doctrine has stood upright and untouched at least in appearance. That Jesus was the Son of God in a sense which could be pre-

[42] From the *Boston Evening Transcript*—newspaper.

[43] *A Pastoral Letter: Is the Church Yet So Timid?* by Eliza Gold, in *The Forum*—magazine—Vol. XIX, p. 618.

dicated of no other human being has seemed to be the very citadel of the older faith. The boundary line between Trinitarian and Unitarian seemed to be drawn at the distinction between difference in kind and difference in degree as to the essential natures of man and Christ. Now that distinction seems to be withdrawn."[44] Note the following from an editorial referring to the proposed union of the Unitarian and Universalist Churches. "The decline of old-time faith in orthodoxy is tending to deprive both the Unitarians and the Universalists of a reason for a distinct denominational existence. Their function is to leaven the mass of religious thought, and the leaven seems to be working so powerfully that the necessity for their maintaining an independent identity is passing away rapidly. Many of the old Unitarian families of Boston are now attendants upon Episcopal churches. Episcopalians and Unitarians may sometimes be seen joining in memorial exercises and speaking from the same platform. Unquestionably the barriers between the different branches of Protestantism are being broken down, but is not the hammer with which the work of destruction is done rather agreement in unbelief than in belief?"[45] As to the question with which the above citation concludes, many are evidently prepared to answer in the affirmative. The President of Bowdoin College suggests a creed of fundamental doctrines in which the Churches might agree in order to band themselves together in opposing infidelity. This creed would make Christ merely "the expression of God's love and the revelation of man's spiritual ideal."[46] "Most fortunate nowadays," says *The Independent*, in all seriousness, "is that Church which has no creed; next, that Church is fortunate which has crowded its creed against the cover and forgotten that it is there. Next come those Churches which are gradually slipping out of their bonds. . . . No denomination has the right to have a limiting creed which shall shut out good Christians."[47]

[44] *The Christian Register*—magazine—(January 18, 1900).

[45] *The New York Sun*—newspaper.

[46] *Impending Paganism in New England*, by William DeWitt Hyde, in *The Forum*—magazine—Vol. XIII, p. 519. Compare Ian Maclaren's well-known suggestions toward a common creed.

[47] *The Independent*—magazine—(March 8, 1900). A writer who points out the tendency of modern theology to ignore the Divinity of Christ is A. V. G. Allen. *The Continuity of Christian Thought* (Boston, 1884).

Statements like these, and from such a source, may well be placed side by side with the words of Lyman Abbott in *The Outlook*, advising clergymen who do not believe in the doctrines of their respective communions to remain where they are and "reform the Church from within," thus upholding the thesis that a clergyman as an official can honestly lead a congregation in reciting a creed, though he has ceased to believe its plain and literal meaning. Whereunto are we come? The very groundwork of the Christian faith seems to be crumbling, so far as Protestantism is concerned; and if we turn to the question of Christ's Divinity we cannot but believe the truth of the grave charge advanced in Dr. De Costa's letter to Bishop Potter: "The long-studied scheme to inaugurate Arianism is substantially perfected. The windows of Episcopalians are now open toward the broad and coveted landscape of deism and dissent. On the eve of Trinity Sunday last appeared a public and open repudiation of the Holy Trinity, and your neglect in another case indicates that it would be idle to attempt any action. Unbelief is in the air. Indeed, I must here call attention to the fact that the worst of the prevailing scepticism does not appear in print or even in public addresses. . . . The distinguished rector of the leading parish in Brooklyn declares over his name that 'it is probably true that ninety per cent. of our bishops believe and teach views for which Bishop Colenso was deposed.'" Some of our readers may recall that a few years ago a manifesto on the Incarnation, stating the Divinity of Christ in explicit language, was prepared by a committee of Episcopalian bishops. This, when presented to Bishop Potter, he refused to sign, *lest future generations might be hampered in their freedom of belief.*

Surely, in the light of all this evidence, we are justified in the statement that they who worship Christ as God can find in Protestantism small ground for their faith. But let the verdict come from another quarter. "The history of modern thought," says Charles Everett, "shows that the doctrine (of the Deity of Christ) is gradually losing its hold upon the world. This is seen in the origin and development of the Unitarian and other heretical bodies, and not less clearly in the changes which the doctrine is undergoing within Churches that consider themselves and are

generally considered orthodox."[48] Says another writer: "If the confessions of the sixteenth century, or the seventeenth, are open to critical tests, why not those of the fifth or fourth? If the Calvinist or Augustinian dogmas are to be adjudged in the courts of human reason or historical research, why not the dogma of the Trinity or the Incarnation? What gives Athanasius a higher title to speak to the Christian world than Augustine, or Nicaea than Westminster, or Heidelberg, or Cambridge? The Catholic Church has its answer ready, of course; but how is it with the Protestant Church?"[49]

The concluding sentence of the above indicates wherein alone can be found a secure defense of faith in Christ's Divinity. On Catholic principles only can the believer rest secure. This the critics and scoffers themselves admit. "The answer of the Roman Catholic Church (to the spirit of rationalism) was the decree of Papal infallibility. It committed the larger portion of Christendom irrevocably to a religion of dogma for which, indeed, it had always stood in the past. The Roman Catholic Church, rich in the reassured inheritance of nineteen centuries, confronts the rising spirit of liberal religion with a serenity of confidence disturbed only by contempt. The summary procedure adopted by the Roman Catholic Church was not available for Protestantism. . . . In view of the revolutionary work of critical scholarship, —a work demanded by the spirit of Protestantism,—it is no longer possible for any Protestant sect to wave the banner of final and infallible authority in matters of religion. . . . Of doctrine there is nowadays scarce a word."[50]

The issue then becomes plain. "It is Rome or Rationalism," says Dr. De Costa. "Rome or Rationalism," echoes Rev. R. H. Greaves in a sermon delivered in the Unitarian Church at Troy, N. Y. "Rome or Rationalism," repeats the critic watching the battle of beliefs and measuring the issue from afar. Scepticism, indeed, is in the air; but while Protestantism is vague and irresolute, Catholicity remains sternly uncompromising. The Catholic lay-

[48] See his article cited above.

[49] *The New Orthodoxy*, by Edward H. Hall, in the *New World*—magazine—Vol. I, p. 135.

[50] See the article of J. G. Schurman, cited above.

man, Dr. Mivart, has no choice but to profess the Church's faith or go. The Protestant preacher, professor, or bishop, on the other hand, may with impunity interpret his creed in the most flagrantly non-natural sense, or, if he so wishes, publicly contradict its teachings. Is it wonderful, then, that while Catholicity is constantly displaying the most remarkable activity in every town and city of the country, Protestantism openly laments its failure, acknowledging that among so-called Protestants church-going has almost ceased?[51] Is it strange that while Catholic priests by their missions to Protestants are yearly bringing thousands and tens of thousands into the Church, the Methodists, —popularly considered to be the most powerful branch of Protestantism,—are issuing calls for special prayers and fasting in view of the frightful decrease in their Church membership?[52] No, it can scarcely be thought surprising,—for a Church that fails to safeguard the Divinity of her alleged Founder is surely not of His building, nor can she ever retain His disciples. "I know mine," He has told us, "and mine know Me."[53]

What other result than decline in doctrine can be expected from Christians who pick and choose among articles of faith? The body of truth delivered to the Church by Christ is a symmetrical and organic whole. Violently to wrench away its least component part, is to inflict a dangerous wound that will soon taint the very life-blood with festering poison. How maintain belief in Christ's Divinity when we have thrust aside His appointed means for nourishing the life of faith? How love Him

[51] The following, taken from the Report of the Connecticut Bible Society, is rather instructive: "In New Haven out of 49,448 Protestants, 19,643 are church members, while 11,075 report themselves as not attending service." Observe the classification.

[52] See the extract from the *Cleveland Plain Dealer* in the *New York Sun*—newspaper—of March 21, 1900: "The Rev. John F. Fisher, presiding elder, said: 'A grave condition confronts the Methodist Church. There has been a decline of 21,000 in membership during the past year.'" Commenting on this same decrease in the Methodist Church, *The Presbyterian* says: "What is true of one is true in a great measure of every branch." The Methodist Bishop Andrews in an interview stated: "It is true there has been a diminution, but I do not believe that it has been peculiar to ourselves. Other sects as well have been affected in the same way." See *The Literary Digest*, March 24, 1900, p. 367; contrast with this the astonishing number of conversions to the Catholic faith, as recorded in *The Missionary Magazine*, published by the Paulist Fathers.

[53] John 10: 14.

as God when our public worship gives no indication that we are in the presence of His Incarnate Divinity? He is not upon the Protestants' altar,—they have no altar. Protestants never assist in person at the Sacrifice of the Cross,—they claim no sacrifice. The memory of His atoning death has faded away from among them,—perhaps the majority have ceased to believe in Atonement. Why should it seem strange that amid this ruin of doctrine, faith in Christ's Divinity, left behind like a bit of wreckage on the beach, should now, with the turning of the tide, float away to be lost forever in the vastness of the sea that has no shore?

And now will any one ask us if the Catholic Church is faithful in professing the Divinity of Him whom she accounts her ever-living, ever-present Spouse? We have never heard of such a question being asked.

On Catholic altars Christ is paid the homage that God alone may look for. Day after day the round earth is circled by a golden zone of uplifted chalices that show forth the shedding of the Precious Atoning Blood. Morning by morning at Holy Mass, the prayers of a kneeling multitude are wafted as a cloud of fragrant incense into the presence of the God-Man. Into the heart of the faithful disciple Christ comes not seldom, folding each one in an embrace such as God alone can bestow. "God," the priest proclaims Him in liturgical prayer, "living and reigning as God the Father reigns, and in no wise different from His Father in Divinity." "God," the people witness as, at the *Verbum caro factum*, they bend the knee in memory of His descent from Heaven. "God," the chanting choir re-echoes in the words of *Gloria* and *Credo*, *Tantum Ergo* and *Adoro Te*, thus joining in praise to "Christ as God," as Pliny's letter tells us the Christians did in Rome eighteen hundred years ago.

And so faith in Christ's Divinity is preserved. Rather we should say, there burst forth from the Tabernacle great flames of adoring love that consume countless millions of hearts. Now it is the Magdalene and the thief at the altar rail, with penitent tears, brought back to Christ, their God. Now it is the First Communion of sweet-faced children, their dawning reason thus made aware of Christ's Divinity. Now it is the cloistering of a maiden, whose virgin love is consecrated to the Lord, Christ. Now it is

the young priest, for the first time ascending the altar to offer the Lamb without spot. Thus it has been from the beginning; thus shall it always be. While the true Church of Christ lasts on, He will ever be adored as God by multitudes that none can number.

They have assailed the Divinity of Jesus Christ,—the rationalists of the day. Outside the Church, "Christians" are huddled together, like a flock of frightened sheep, fearing that no proof of the doctrine can be found. See, gradually, and as if by stealth, many are slipping away to swell the numbers of those who know not Christ. But mark how the true Spouse hastens to her Lord's defense. A twelvemonth ago an Encyclical letter announced to the world that on a certain date the entire Catholic Church would join in "consecrating the whole human race to the Most Sacred Heart of Jesus, the symbol and sensible image of His infinite love for men."[54] The current year that closes the century has been declared by the Pope a year of Jubilee, a Holy Year, that all over the world there may be excited new manifestations of faith and religion, with the special intention "of satisfying publicly for all that has been recently said and done against the Divine Majesty of our Lord Jesus Christ, such as the renewal in these times of the blasphemy of the Arian heresy against the Divinity of Jesus Christ."[55] Thus, and especially throughout the year of Jubilee, in every land, and every city, and every hamlet, where a Catholic church exists, there is continually going up to Christ enthroned the adoring worship of a loving people. Others may be forgotten; He, never. Elsewhere, men may deprive Him of His rightful glory, but on every Catholic altar He is assured of love and adoration, such as is paid to none but God. And so wherever Catholicity spreads,—may we not say in proportion as Catholicity spreads?—the love of Christ is perpetuated, His Divinity defended, Himself adored. Would, then, that every soul who professes faith in Him were well to realize this, and, realizing it, to understand that the Catholic Church is alone His household; that from her, and only from her, does He receive due return for the infinite love so generously showered upon His creatures.

JOSEPH MCSORLEY, C.S.P.

Washington, D. C.

[54] Papal Encyclical Letter, *Annum Sacrum*, May 25, 1899.
[55] Papal Encyclical Letter, *Properante*, May 11, 1899.

Analecta.

E S. R. UNIV. INQUISITIONE.

DECRETUM

CIRCA FACULTATES AUDIENDI CONFESSIONES FIDELIUM NAVIGANTIUM.

In Congregatione Generali S. Romanae et Universalis Inquisitionis habita fer. IV, die 4 Aprilis 1900, quum disceptatum fuisset super facultate Sacerdotum iter transmarinum facientium excipiendi Fidelium eiusdem itineris comitum Sacramentales Confessiones, Emi ac Rmi DD. Cardinales in universa Christiana Republica Inquisitores Generales, ad omnem in posterum hac super re dubitandi rationem atque anxietatibus occasionem removendam, decreverunt ac declararunt: *Sacerdotes quoscumque transmarinum iter arripientes, dummodo a proprio Ordinario Confessiones excipiendi facultatem habeant, posse in navi toto itinere durante Fidelium secum navigantium Confessiones excipere, quamvis forte inter ipsum iter transeundum, vel etiam aliquandiu consistendum sit diversis in locis diversorum Ordinariorum iurisdictioni subiectis.*

Hanc autem Emorum Patrum resolutionem SSmus D. N. LEO

div. prov. PP. XIII per facultates Emo D. Cardinali S. Officii Secretario impertitas, benigne adprobare et confirmare dignatus est.

I. *Can.* MANCINI, *S. R. et U. Inquisit. Notarius.*

E S. CONGREGATIONE SUPER DISCIPLINA REGULARIUM.

I.

RELIGIOSI SAECULARIZATI, RELATE AD BENEFICIA ECCLES. OBTINENDA.

Episcopus N. litteris diei 14 Ianuarii 1899 *tria dubia* proposuit S. Congregationi super Disciplina Regulari.

1. An Religiosi perpetuo Saecularizati "*simplici Rescripto Saecularizationis perpetuae*" *auctoritatem habeant accipiendi, ac retinendi Beneficia Ecclesiastica*, sive Residentialia, vel etiam cum animarum Cura *sine Apostolicae Sedis habilitatione?*

2. An *institutiones* Parochorum, et Canonicorum, ex-Religiosis TANTUM *Saecularizatis perpetuo*, neque ad Beneficia habilitatis sint *invalidae*, quamvis *bona fide peractae?*

3. An demum valeant ipsi in possessione Beneficiorum manere veluti *legitimi possessores?*

Et S. Congregatio hisce mature perpensis die 31 Ianuarii 1899 reposuit.

Ad primum—NEGATIVE.

Ad secundum—Investituras, de quibus in casu, esse *nullas in radice.*

Ad tertium—Negative, et recurrant *ad S. Sedem pro sanatione, revalidatione, habilitatione, et facultate.*

II.

Episcopus N. suis litteris 3 Februarii 1899, ad S. Congregationem dubium proposuit:

"Utrum Parochus M., perpetuo Saecularizatus, et *legitime in* "*Curam animarum institutus*, posset facere suos fructus Beneficii "Parochialis; *et* in quanam *ratione?*"

Cui S. Ordo, die 21 Febr. 1899, reposuit:

AFFIRMATIVE *ad primam partem*—ad 2.am *Pro sui congrua sustentatione tantum.*

E SACRA POENITENTIARIA.

CASUS APPLICATIONIS SANATIONIS MATRIMONII IN RADICE.

N. mulier catholica dioecesis Parisiensis exponit, quod ipsa anno 1867 matrimonium rite contraxerat cum X., sed ab illo atrociter verberata, obtenta divortii sententia in sui favorem . . . in Helvetia anno 1872, in eadem civitate contractum mere civilem inivit cum H. viro catholico, ast ab omni praxi religiosa alieno, vivente adhuc priore coniuge. E vivis erepto X. (priore coniuge) oratrix praefata a H. (secundo marito) obtinere studuit ut coram Ecclesia consensum renovarent, sicque provideretur legitimationi matrimonii, sed frustra; nam ille affirmabat contractum mere civilem sibi sufficere, constanterque renuit comparere coram sacerdote. Hisce in adiunctis nihil oratrici restat, nisi ad Sanctitatem vestram recurrere ad hoc ut suae miserae conditioni per sanationem in radice provideatur, ita ut Ecclesiae sacramentis participare valeat.

S. Poenitentiaria die 25 Aprilis 1890 respondit: S. Poenitentiaria de speciali et expressa Apostolica auctoritate, Ordinario Parisiensi facultatem concedit, praevia sive per se sive per aliam idoneam ecclesiasticam personam ab eo specialiter deputandam, praedictae mulieris absolutione a praemissis cum congrua poenitentia salutari, praefatum matrimonium sic, ut praefertur, nulliter contractum, dummodo consensus perseveret, Apostolica auctoritate in radice sanandi, prolemque sive susceptam, non tamen in adulterio conceptam, sive suscipiendam, exinde legitimam decernendi ac respective nuntiandi. Praesentes autem literae, cum attestatione impertitae executionis in cancellaria episcopali diligenter custodiantur, ut pro quocumque futuro eventu de matrimonii validitate et prolis legitimitate constare possit, imposita mulieri praedictae obligatione prudenter monendi virum de huiusmodi sanatione obtenta, ad hoc ut ipse sciat se in legitimo matrimonio versari, nec non remoto scandalo, quod occasione similium sanationum oriri potest.

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman documents for the month are:

I.—S. CONGREGATION OF THE INQUISITION issues a decree permitting indiscriminate jurisdiction to priests enjoying ordinary faculties, in the matter of acting as confessors to persons aboard ship.

II.—S. CONGREGATION GUARDING THE DISCIPLINE OF REGULARS decides some doubts as to the rights of secularized Religious to receive and administer benefices, parishes, etc.

III.—PENITENTIARY APOSTOLIC permits the Archbishop of Paris to apply the *sanatio in radice* in the following case: A Catholic woman obtains a civil divorce from her husband and enters a second (civil) marriage with a nominal Catholic. After a time the divorced husband dies, and the woman, anxious to be reconciled to the Church, requests her second husband to have their marriage solemnized in the Church. This the husband refuses to do, under the plea that their civil marriage is a valid contract requiring no sanction of the Church. The woman asks the ecclesiastical authorities to have the marriage declared valid, so that her children may be considered legitimate and that she may receive the Sacraments. The S. Congregation grants the faculty under the usual conditions *in foro interno*.

THE BLUE SCAPULARS.

Qu.—May a person be invested in both the Mount Carmel and the Blue Scapular, and obtain the indulgences for both, provided the conditions for obtaining the indulgences are fulfilled? Would

you also be good enough to state what are the indulgences attached to the wearing of the Blue Scapular?

Resp.—Both the Mount Carmel and the Blue Scapular are approved by the Church, and the indulgences of both are gained by those who wear them together. No particular works of piety are prescribed for the Blue Scapular, except the regular investing and wearing of them. Nevertheless, since the Scapular serves as a reminder to coöperate in the conversion of sinners by voluntary acts of devotion in honor of the Immaculate Refuge of Sinners, such exercises as the Beads of the Immaculate Conception and the like are suggested.

The indulgences that may be gained by wearing the Blue Scapular are the following:

Plenary Indulgence:—(1) On day of investing; (2) on day of his first Mass, if the wearer be a priest; (3) at the hour of death; (4) at the conclusion of the annual spiritual retreat; (5) the first Sunday of the month; (6) the Saturdays of Lent; (7) Passion Sunday and Friday of Passion Week; (8) Wednesday, Thursday, and Friday of Holy Week; (9) Christmas-day, Epiphany, Easter, Ascension, Pentecost, Trinity Sunday; (10) the Immaculate Conception, Purification, Annunciation, Assumption of Our Lady; (11) the principal feasts observed by the Theatine Order—

(*a*) 7th August, St. Cajetan; (*b*) 14th September, Exaltation of the Cross; (*c*) 10th November, St. Andrew Avellino; (*d*) 19th March, St. Joseph; (*e*) 24th March, Blessed Joseph Maria Thomasius, Theatine; (*f*) 12th April, Anniversary of the Canonization of St. Cajetan; (*g*) 3d May, Finding of the Cross; (*h*) 17th June, Blessed Paul Buralis, Theatine; (*i*) 24th June, St. John the Baptist; (*k*) 29th June, SS. Peter and Paul; (*l*) the last Sunday of July; (*m*) 2d August, the Portiuncula; (*n*) 28th August, St. Augustine; (*o*) 29th September, St. Michael the Archangel; (*p*) 2d October, Angel Guardian; (*q*) 15th October, St. Teresa; (*r*) 1st November, All Saints; (*s*) 13th December, Blessed John Marinonius, Theatine;

(12) the first and last days of a novena in honor of the Nativity of our Lord; (13) at the exposition of the Blessed Sacrament for

the Forty Hours' Adoration, once a year; (14) on a day of special choice, once a year; (15) on days of Station churches in Rome, as noted in the Roman Missal, if the wearer visit a church of the Theatines, or, where none exists, the altar of the Blessed Virgin in any convenient church; (16) twice a month the wearers of the Blue Scapular gain all the indulgences accorded to pilgrims to the Holy Land and the Holy Sepulchre, if the wearer visit a church of the Theatines, or, if none exists in the neighborhood, the altar of the Blessed Virgin in any convenient church; (17) for reciting devoutly six Paters, Aves, and Glorias in honor of the Most Holy Trinity and the Immaculate Conception, with the intention for the exaltation of our Holy Church, etc., the wearer of the Blue Scapular may gain all the ordinary indulgences of the seven principal churches in Rome, the Portiuncula, Jerusalem, and St. James of Compostella. This indulgence may be gained in any place without visiting a church or altar.

The *Partial Indulgences* are:—(1) Twenty years for visiting the sick, or, if prevented, for reciting for them five Paters, Aves, and Glorias, on the octaves of the feasts of our Lord; on feasts of the Orders of St. Augustine, St. Dominic, the Carmelites, Trinitarians, and Servites.

(2) Seven years and seven quarantines, on feasts of our Blessed Lady; on receiving the Sacraments of Penance and of the Holy Eucharist; for accompanying the Blessed Sacrament to the sick; for reciting seven Paters, Aves, and Glorias for a sick person who has received Holy Communion; for any visit to the church or altar of the Blessed Virgin, without receiving the Blessed Sacrament, on feasts on which a plenary indulgence may be ordinarily gained; at Vespers, daily, on reciting the *Salve Regina* and (inwardly) praying for the triumph of Holy Church; from Septuagesima to Palm Sunday, once a day on receiving Holy Communion and reciting seven Paters, Aves, and Glorias for the triumph of Holy Church; on the feasts of the Finding and the Exaltation of the Holy Cross, if the wearer give an alms on these days; on three Fridays every month, when going to Holy Communion; on seven days of each novena in honor of the Nativity of our Blessed Lord; every Monday for visiting the Blessed Sacrament.

(3) Five years and five quarantines for every visit to a church of the Theatines, or, if there be none, to any other church, and there reciting five Paters, Aves, and Glorias.

4) Three hundred days on every day of the octave of Pentecost.

(5) Two hundred days for listening devoutly to a sermon.

(6) Sixty days for any act of piety.

(7) Fifty days for pronouncing the Holy Names of Jesus and Mary; for saying one Pater, Ave, and Gloria for the suffering souls in Purgatory.

Any Mass said after death for the souls of those who wore the Blue Scapular in life has the indulgence of the privileged altar.

We may add that the Scapular of the Immaculate Conception need consist only of two pieces of blue cloth, without picture, although the latter is not forbidden. When worn together the scapulars of Mount Carmel and of the Immaculate Conception may be attached to one pair of strings, the Mt. Carmel,—the scapulars being stitched together only on the side where the strings catch them. For the rest; they must remain separate pieces of cloth. It is not a confraternity scapular, and hence requires no formal enrolling of names in a religious register.

PARENTS WHO SEND THEIR DAUGHTERS TO VASSAR.

Qu. May I solicit, at your hands, an answer to the following queries?

How are those Catholic parents to be dealt with who send their daughters to Vassar College? Apart from the evils or dangers of association with companions of every shade of belief or unbelief, and of every variety of moral sensitiveness, there exists for these girls the obligation of regular participation in non-Catholic forms of divine worship, and of regular assistance at sermons by non-Catholic clergymen. Does not their presence as pupils in such an institution constitute grave peril at least for the faith of these young people? And should not the parents who persist in sending or keeping them there be deemed unworthy of the Sacraments? M. O'C.

Resp. We have no desire to minimize the obligation of pastors regarding parents who neglect the proper education of their chil-

dren; but we should strongly advise a confessor to avoid the use of the weapon suggested by our correspondent, viz., to keep from the Sacraments parents who send or permit their daughters to go to secular colleges where their faith is in danger. In most cases such measures will be inefficient; they will not cause the daughter to be withdrawn from a college to which her own emancipated condition, wrongly, no doubt, inclines her. It would only strengthen opposition to the priest and, what is worse, to the Church. Parents whose daughters are thus inclined may have neglected their opportunities during the earlier age of the child to instil into her heart a proper sense of the value of Catholic faith and morals. At that age it would have been the plain duty of a priest prudently to coerce the mother into a proper course. Later such penalties are, as a rule, useless and react on the least guilty party, the party that still clings to the Church.

It may be objected that to absolve such parents is to endorse their action and to occasion scandal. No; a priest has many times to ignore, to tolerate, even to connive at matters that cannot be explained to an outsider. He can better afford to let such judgments pass unnoticed than to alienate a weak soul from the faith. Our people easily recognize the motives of charity in a priest when they know from his instructions that he has knowledge and prudence, and that he does not sanction disrespect to the laws of God. Those who criticise and call him up for judgment because he is not severe with certain brethren whom they have observed, need quite as much correction for their assumed charity as the weak or benighted parent that lets her grown-up daughter run riot.

In all such and similar cases, we should say, with due regard of the temper of our people, do not use the excluding power of the Keys, except in extreme instances, where malice is evident and no other remedy can be found to avert an open assault upon God's honor. For the rest, let us teach, exhort, plead, and urge. Even where the gentlest priest is strongly moved to drive with a whip, he will do better if he check his zeal and first seek to prudently lead. It is the way of pastors meek and humble of heart, and does not argue weakness, but rather the strength of self-government, which is the greatest secret power by which we

govern others. Only the money-mongers in the Temple and ill-willed Pharisees seem to have deserved the whip at our Lord's hands.

DOXOLOGY OF THE "VENI CREATOR."

The doubts as to the necessity of changing the last strophe of the hymn *Veni Creator Spiritus* in accordance with the various seasons of the ecclesiastical year have been set at rest by a decision of the S. Congregation of Rites already published by us in the May issue, page 525 of the current year. The decision sets forth that the last strophe is to remain always the same, no matter in what season of the year the hymn is recited or chanted, *i. e.*,

Deo Patri sit gloria,
Et Filio qui a mortuis
Surrexit, ac Paraclito
In saeculorum saecula.

THE STUDY OF SACRED SCRIPTURE IN OUR SEMINARIES.

Editor AMERICAN ECCLESIASTICAL REVIEW:

I have read with much interest the papers in the September number of the REVIEW on the study of Sacred Scripture in our seminaries. Whilst agreeing on the whole with the opinions and arguments therein set forth, I am inclined to question the practicability of the method pursued in our seminary course of Scripture, a method which, if I mistake not, the writers of the articles in question advocate.

The method alluded to takes the student through a course of General Introduction, in which the leading subjects connected with the Canon, the Versions, Inspiration, etc., are treated, to a study of Special Introduction wherein the authenticity, veracity, etc., of each book of the Bible are considered somewhat in detail. Whatever time is left in the course is given to the exegesis of this or that portion of the Sacred Text.

This plan is no doubt ideally correct, and might well serve as an illustration in a treatise on the Formal Logic of Method. Viewing the matter from an abstract point of view, the student should know Biblical canonics before taking up Biblical criticism; and Biblical hermeneutics may well be followed by the question of Inspiration. From the concrete viewpoint, however, and with an eye to the main purpose

to which all Biblical study in the seminary should look, I believe the method objectionable. Moreover, I believe it to be responsible for the lack of adequate interest shown by seminarians in this line of study, as well as for the still more inadequate knowledge of the Bible with which they go forth into the sacred ministry.

A method which I believe would elicit from the student a deeper and an immediate interest, and which would be fruitful of larger and more permanent results, would reverse the ordinary procedure. The professor would seek to make his class familiar from the start with the English version. He would require them to know first the main outlines of the Bible as a whole. He would then take up each book in turn; show its main contents and purpose; establish its authenticity and veracity, and answer the leading objections brought against it by unbelief and heresy. Lastly, he would point out the portions having special dogmatic force, moral and religious application, as well as literary beauty. The students, being required to familiarize themselves by private reading with the book under treatment in class, should mark the important passages indicated by the professor, and afterwards study and as far as possible memorize them. All this simply means, of course, that, in the present writer's opinion, the study of the Bible should begin with Special Introduction. The professor may or may not use a text-book. On the whole it might be preferable to place in the hands of his pupils a brief outline of his own lectures, and to adhere to the English version. Supposing the course of Scripture to begin with the first year of the philosophical curriculum, by the time the student enters theology he would be fairly familiar with the Bible, and prepared to take up with a more intelligent interest the subjects of canonics, criticism, etc., and to follow with greater profit a course of exegesis.

BIBLE STUDENT.

OUR "RECENT POPULAR BOOKS."

Editor AMERICAN ECCLESIASTICAL REVIEW:

Permit me to express my sense of regret that for months and months I have received the REVIEW, invariably reading its leading articles, conferences and book reviews, yet never paying the slightest attention to the four or five closely printed pages of *Recent Popular Books*. By the merest chance my bishop, on a visit here some days since, took up the REVIEW and read aloud some of the criticisms of that department, stating at the same time that it constituted one of

the most valuable portions of the AMERICAN ECCLESIASTICAL REVIEW. I was astonished, for I had taken for granted that the small print was practically an indication that the reviews here given of the latest publications in the secular market were mere stereotyped notices, serving as a sort of advertisement. On looking over some of the back numbers I find just the contrary to be the case, and that the department represents an immense amount of careful and judicious reading of books that are offered indiscriminately to Catholic as well as other readers, warning them of the true nature of such books and acting as the best possible guide for our librarians, who are often at a loss to know what to purchase of the so-called popular books.

Allow me, for the benefit of brother priests, who, like myself, may have been misled by the appearance of small type, to call public attention to the really great value of this department of *Recent Popular Books*, for priests who are called upon to direct the reading of young people under their care, or even for their own. At the same time I would make the suggestion to the editor or publisher to change the form of these reviews and to adopt larger type, so that readers may be put in the way of paying attention to the important features of your excellent magazine. My Presbyterian neighbor, a minister of considerable culture, has greatly changed his views about the Catholic clergy and religion since he has picked up, on occasional visits to my library, odd numbers of the REVIEW. In fact, he comes here regularly now to see it during the first week of each month.

Resp. The *Recent Popular Books* department is prepared by a special editor and reader. Books of respectable English and American firms likely to have any considerable circulation are carefully reviewed as soon as they come from the press (often from proofs, before they are actually on sale). This is done systematically; and each book is judged from the moral and Catholic point of view so far as that is necessary to warn the reader of any noxious tendency or of the uselessness of any newly published book. It is needless to say that there may be occasionally differences of opinion regarding the probable effect which the reading of a book may have upon the average reader. Instances of this are the books of Mrs. Humphry Ward, which some learned priests condemn whilst others recommend. But the fact that the department of *Recent Popular Books* in the AMERICAN ECCLESIASTICAL REVIEW was created for the express purpose of

informing priests of the general character of popular books which they might have cause to withhold from or to recommend to their people, either as spiritual directors or as instructors in the reading-room, will indicate the sense of responsibility which the editor of the REVIEW assumes in the matter.

We equally regret with our Reverend correspondent that any of the thoughtful readers of the REVIEW should have misunderstood the purpose of this department, which gives to them each month all that they could gain from the contents of a first-class literary journal commenting on the latest publications from the secular press, and furnishing not only clerics but all cultured readers with an essential means of popular information.

As for changing the type, we may say that from the beginning we have consulted only the best interests of our readers. It would be less expensive to print the reviews referred to in larger and more showy type, but it would take up more space than is desirable for the present. As the REVIEW continues to extend its circulation and influence we may be induced to issue a regular supplement of a separate character (pedagogical and literary), so as to keep the volumes of the REVIEW at their present convenient size. In any case we are thankful for such suggestions as our correspondent has made, coming, as they do, from an evident interest in and appreciation of the work of the REVIEW.

We may take occasion here to direct our readers' attention to another and quite different feature of the REVIEW—the *Recent Bible Study*. This department is now regularly established, having appeared monthly since the beginning of the year. An experienced Bible scholar has charge of this work, which is designed to keep Scripture students informed of the most recent work done in Biblical science and research, by commenting from the Catholic point of view on the literature published in these departments. This includes both Catholic and Protestant works of Biblical Introduction and Exegesis.

PICTURES OF THE SACRED HEART.

Qu. A lady of my congregation some time ago donated a richly-framed picture of the Sacred Heart, representing simply the symbolic

heart with crown of thorns and cross, surrounded by flames, and painted by herself as a votive offering in gratitude for an answer to prayer of the League of the Sacred Heart.

May we place this picture upon the side-altar of our Blessed Lady, where Mass is daily said? I remember having read some remarks in the REVIEW intimating that such pictures are not permissible upon the altar.

Resp. Purely symbolic pictures, and in particular the image of the Sacred Heart, representing the organ of Divine Love, separated from the figure of Christ, may not be placed anywhere in the church in such a way as to make them *objects of public veneration.* But their use in the church is not prohibited when it is plain that they are meant as *helps to devotion*, as is the case with the symbolic decoration of the sanctuary, etc. Usually the centre of the altar on which Mass is said is not the place for such pictures; but there is no reason why they could not be hung in its close proximity, as is the custom in the churches of Italy and France, where the walls behind and aside the altar are covered with votive gifts of symbolic character. What the S. Congregation has said on the subject is contained in the following words of the decree of August, 1891: "Imaginem SS. Cordis D. N. J. C. (solum Cor exhibentem absque reliquo corpore) privata ex devotione permitti, dummodo in altaribus publicae venerationi colenda non exponatur."

STATIONS OF THE CROSS.

[Communicated.]

I have been looking for Stations of the Cross for some time, and at last have found a Munich set that pleases me. I am anxious to have them as accurate as possible, for from them and before them I teach the children of my parish our Saviour's Passion. I take a little group of children before each Station, and pointing out to them the different persons, ask them who they are, what they are doing and saying, where they are going, etc.

There are four points frequently overlooked by purchasers of Stations, which are worthy of notice; and it may be interesting to the readers of the REVIEW to call attention to them: the color of

our Saviour's garment, His face, the background, and the place in the church for the first Station.

1. The most popular color for our Saviour's garment seems to be red, and this in spite of the fact that the Scriptures tell us most explicitly that the soldiers, before leading Him to Calvary, took off the red (scarlet, crimson, or purple) cloak that they had put on Him when they made Him a mock king, and then put on His own garments:

"And stripping him they put a scarlet cloak about him. . . . And after they had mocked him, they took off the cloak from him and put on his own garments." (Matt. 27: 28, 31.)

"And they clothed him with purple. . . . And after they had mocked him, they took off the purple from him, and put his own garments on him." (Mark 15: 17, 20.)

Scarlet is the proper color for the Ecce Homo; but we have no reason for thinking that our Saviour wore a red garment on any other occasion. Hence, in ordering my Stations, I said, let the artist make our Saviour's garment whatever color pleases him best, except red.

2. Many people do not like to think of our Saviour's face as it really was when He left Pilate's house, bruised, cut, and bloody; but if one wants the people, and especially the children, to realize our Saviour's Passion, some streams of blood from the crown of thorns should appear trickling down our Saviour's face in the first five Stations; in the sixth, Veronica gives Jesus a towel with which He wipes His bloody face, leaving on it the impression of His countenance; in the Stations following, our Saviour's face should not appear covered with blood, for the blood has been wiped off on Veronica's towel. Our Saviour's face in the Stations that go before and those that follow Veronica's appearance should certainly show a marked difference. In some Stations Veronica appears just about to present her towel, in others she is holding the towel with our Saviour's face impressed on it, after having received it back from Him. Which moment the Station should represent I do not know; probably it makes little difference; but if the latter, our Saviour's face should be white, and its image on the towel red, since it has been made there with His blood, but usually the image on the towel, in this Station, is represented perfectly black. The blood from the thorn wounds and the

scourges had probably clotted before our Saviour started on His journey to Calvary, and hence, when this was removed by Veronica's towel, no more blood was on His face. When He hung dead upon the cross the rest of His body was covered with blood, but His face was white in death, for the blood had been wiped from it, and the blue bruises of the scourge had lost their color as the Precious Blood poured out and drained from Christ's Sacred Body. The pallor of death and the bowed head are the essential points in painting the dead face of Christ.

Its picture in the Passion Hymn is complete and exact:

"Pallet heu! vultus; caput ecce lassum
Flectitur: clausis oculis Redemptor."

Tissot's crucifixion faces need revising.

3. When our Saviour was condemned by Pilate, the sun was high in the heavens, and the whole journey to Calvary was made in the open air through the streets of Jerusalem; the proper background for the first eleven Stations is therefore a bright blue sky, with some buildings in the lower part of it, if there is room for them, and if they do not crowd the picture. The background for the twelfth Station is black.

"Now from the sixth hour there was darkness over all the earth, until the ninth hour." (Matt. 27: 45; Mark 15: 33.) "And the sun was darkened." (Luke 23: 44, 45.)

The darkness that covered the earth should be insisted on in painting the background for this Station. "Jesus dies" is the proper inscription for it, not "Jesus is raised upon the cross," for Christ's death is the particular fact on which we fix our attention in this Station, as it is the centre of the whole devotion of the Way of the Cross.

The background for the last two Stations should be red—a sunset.

"And when it was evening." (Matt. 27: 57; Mark 15: 42.)

Joseph of Arimathea asked Pilate for permission to take the body of Jesus, and with the help of Nicodemus took it down from the cross and put it in a sepulchre near by, for the approach of evening would not permit them to carry it any farther away.

"There, therefore, by reason of the Parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand." (John 19: 42.)

The proper background therefore for the first eleven Stations is blue, for the twelfth black, and for the last two a glowing sunset, deepest in the last of all, because then the sun is furthest sunk in the horizon. These different backgrounds show us the time of the journey to Calvary, and the burial, and the awful darkness that overspread the earth at the crucifixion.

4. I went with a friend to a certain cathedral to see the Stations there. The first was on the Gospel side; all the figures were facing the altar, or were towards our right as we were looking at them, and all the figures of all the Stations on the Gospel side were facing the altar. "That procession is going backwards to Calvary," I said. "I don't see it," my friend said, after looking at them a moment. Evidently whoever put them up did not see it either. I turned him around so as to face the altar, and said, "Now keep facing the altar as the figures on the Stations do, and go around the church; how can you do it, except by walking backwards?"

If this set of Stations were changed and the first put on the Epistle side, then instead of facing the altar, all the figures will have their faces in the other direction, and will move forward to Calvary.

Since it is desirable to have uniformity in the placing of the Stations in churches, the artist should have the figures moving towards his left, so that the Stations may begin on the Gospel side. But if one has already bought Stations in which the figures face in the other direction, is it not better to have them begin on the Epistle side and end on the Gospel side, so that the procession may move forward to Calvary and not backwards?

J. F. SHEAHAN.

THE TABERNACLE OF THE BLESSED SACRAMENT.

Qu. (1) According to a decision of the S. Congregation of Rites, August 21, 1865, it is not permitted to construct the tabernacle at the side of the altar, "sed in *medio* altaris esse collocandum." During a recent visit to Belgium I frequently noticed tabernacles placed to the side of the main altar where the communion-rail ends. This I saw in several churches, especially of religious; and I was told that it was done so that the presence of the Blessed Sacrament might not inter-

fere with the solemn functions carried out in the main choir of the sanctuary. But is not this a violation of the general ecclesiastical ordinances? (2) Should there be an exterior veil around the tabernacle? (3) Is the use of a veil inside the door of the tabernacle prescribed or forbidden? (4) Do the rubrics prescribe a veil for the ciborium?

Resp. (1) The decree referred to by our correspondent prescribes the construction of the tabernacle in the centre of the altar, and forbids any arrangement in which the tabernacle is made a subordinate part of the altar by being placed at the right or left of the main structure. The custom noted in Belgian and other churches is not contrary to this provision, since the tabernacles in these cases are entirely separate structures and are actually called sacramental altars.

(2) The Roman Ritual (*De Euchar. VI*) prescribes that the tabernacle should be protected by a veil in the form of a tent or canopy of white color (or of the color of the daily Office, and violet on days of requiem Masses). This is partly symbolic, and in harmony with the *tabernaculum* or the *velum sacrum* of the sanctuary in the Levitic law, suggesting reverence for and care of the Holy of Holies. These veils need not be so arranged as to conceal the tabernacle proper, especially when the latter is of precious material and ornate workmanship, but they may be suspended over the tabernacle in the manner of a canopy above a throne. The ordinary veil of silk which covers the tabernacle, as seen in Roman churches, serves to indicate the altar of the Blessed Sacrament, especially when it cannot otherwise be distinguished, owing to the fact that it is often a side altar, and that lights, which point out the tabernacle in other countries, are kept burning before the relics on the different altars.

One or other of these arrangements seems to be prescribed by the form in the Ritual.

(3) The veil inside the tabernacle is neither prescribed nor forbidden.

The inner lining of the tabernacle should be of silk; but when the interior is gilt or made of precious material, the silk covering is not necessary. (*S. R. C.*, August 7, 1871.) The most becoming color of the silk lining is white. However, as this is nowhere made obligatory, any color is allowable.

(4) There is no rubric prescribing a special veil for the ciborium, unless Benediction is to be given with the latter, in which case the humeral veil is mentioned. (*S. R. C.*, February, 1839.)

ROSE-GARDENS OR CEMETERIES.

Qu.—In an interesting account of mediæval German ecclesiasticism, I find continually mention of certain church property called *rosengarten*. This I assumed to be a garden of rose-bushes belonging to the church, until it became plain that parishioners were buried in these gardens. Is the expression a euphemism for cemetery or churchyard? If so, why was it called rose-garden rather than cypress, or myrtle, or any other kind of garden?

Resp.—The word *rosengarten* in old German literature is simply a green sward enclosed for a burying-ground or churchyard. The word *rose* does not in this case stand for the well-known beautiful flower, but is a Celtic word, *ros* (whence the French *roseau*), meaning a green meadow. Hence the use of the term in old German Church records, where it mostly means a graveyard, although sometimes simply the garden or lawn attached to the church.

PUBLICATION OF THE BANS OF MARRIAGE.

Qu. There are a large number of young people, about to be married, who seem anxious to avoid the publication of the bans prescribed by the laws of the Church. In most cases the aversion is merely that of sensitiveness on the part of the brides-elect, unwilling to be talked of in the parish. It is nevertheless quite a serious objection in their own eyes, and their families, as a rule, concur in it. Can a priest conscientiously apply for a dispensation in such cases? Or should he throw the responsibility on the bishop, who frequently varies in his judgment as to the necessity of applying the law of the Church in different instances?

Resp. The written statutes of the Church prescribe the publication of the bans. The law of prudence and discretion, which is to supplement, apply, and properly direct the ecclesiastical statutes, so that their blind enforcement may not create harm rather than

the good intended by the Church, must govern the priest who meets the cases that suggest a dispensation. The bishop, as a rule, cannot judge of the disposition of the parties who apply through the pastor for a dispensation; hence the responsibility cannot be his, unless he voluntarily assumes it against the judgment of the pastor. Among the applicants for the dispensation from the publication of the bans there are some who can readily be persuaded to overcome their sensitiveness and abide by the law. There are others whom it would not only be impossible to persuade, but who, if forced, would suffer serious inconvenience, if not injury, as a result, for public opinion, even if it arise from erroneous notions, cannot be always ignored as a real factor for good or evil.

Dr. Stang, speaking of this same matter in his *Pastoral Theology* (Chap. VII, n. 7), points out what seems to be the most efficient remedy for the difficulty in question. "A prudent priest," he writes, "will overcome this aversion (to the publication of the bans) by constantly inculcating the laws of the Church, and by showing that honor, and not disgrace, as some foolishly imagine, attaches to the public proclamation *in facie Ecclesiae* of a marriage." This course results in the young people becoming familiar with the idea of the law and its purpose, and in accepting its provisions as a matter of course, against which no sensitiveness can prevail. Where this instruction has not been effective, prudence which discriminates and consults the benefit of souls must determine whether or not the law or the dispensation is the better thing to apply in any given case.

REPETITION OF THE JUBILEE PRIVILEGES.

The Congregation of the *S. Poenitentiaria*, in a decision of May 10, 1900,[1] declares that the plenary indulgence of the present Jubilee year may be applied to the souls in purgatory. Hence persons who have made the Jubilee for themselves once can repeat the prescribed exercises as often as they wish for the benefit of the holy souls. "SSmus declarare dignatus est, eos

[1] *Cf. Acta S. Sedis*, Vol. 33, fasc. 385, p. 64.

qui bis aut pluries Anni Sancti Jubilaeum lucrantur, posse secunda vice ac deinceps, si ita placuerit, indulgentiam plenariam per modum sufragii defunctis applicare."

Those who have received the privilege of changing the prescribed visits and good works so as to gain the indulgence for themselves, may, according to the same decision, use the same privileges to gain the indulgences for the faithful departed.

Comparing the different answers of the Sacred Congregation to doubts regarding the application of the Jubilee privileges, it appears that this decision implies a reversal of a former one, which seemingly limited the number of Jubilee indulgences to be gained by one person either for himself or for the souls of the departed.

A HOMILETIC MONTHLY.

Just as the REVIEW is about to go to press we receive notice that a *Homiletic Monthly and Catechist* is to be published in New York for the Catholic clergy. We gladly welcome the new venture, and trust that it will be sustained, and that it may not merely furnish ready-made sermons and instructions to be memorized, but serve the purpose of enabling priests to write their own sermons and prepare their instructions with such heart-qualities in them as no book or magazine can supply.

We hope to be able to commend the work after we have seen something of its efficiency.

Recent Bible Study.

A WRITER in the *Congregationalist*, Boston, believes that the alarm of attitude on the part of the religious press toward the higher criticism has considerably abated. He contends that the spirit of heresy-hunting has disappeared, and that the discussion of critical questions has been remanded to the study and the class-room. It is against this liberal tendency that Canon Magnier publishes a little work[1] full of warnings against the introduction of novelties into Catholic exegesis. While we grant that certain Catholic writers have been induced by the glamor of rationalistic criticism to abandon the fundamental principle of authority, we believe that the narrow point of view from which the Reverend Canon treats Biblical criticism would debar us from even a lawful use of the critical methods. Another little volume treating Biblical criticism from a Catholic point of view has been published by the Capuchin Father Hetzenauer.[2] The reader probably remembers that the same author published some time ago a critical edition of the Greek and Latin text of the New Testament.[3] The new publication is in reality the critical key to the New Testament text, since it explains the principles which the Reverend author has followed in the selection of his readings. We are not greatly impressed with the writer's division of critical principles into ecclesiastical and scientific; it suggests that ecclesiastical principles exclude science, inasmuch as the members of a division are mutually exclusive. In his treatment of the so-called "ecclesiastical" principles Father Hetzenauer shows more piety than theological accuracy, while he exhibits more bias than reason in establishing some of his "scientific" canons. Thus he rejects as

[1] Critique d'une Nouvelle Exégèse Critique, par M. le Chanoine Magnier. Paris: L. Lethielleux.

[2] Wesen und Prinzipien der Bibelkritik auf Katholischer Grundlage. Von P. Michael Hetzenauer, O.C. Innsbruck, 1900.

[3] Novum Testamentum Græce et Latine. Critice edidit P. Michael Hetzenauer, O.C. Innsbruck: Wagner.

a rule the readings demanded by the canons of Westcott and Hort.

During the course of the last month there appeared the seventeenth fascicle of the Biblical Dictionary, published under the direction of F. Vigouroux.[4] It contains the words from "Gazer" to "Haneberg," and deserves the high praise of having maintained the degree of literary and scientific excellence that characterizes the preceding instalments of the work. The purchasers of Hastings's *Dictionary of the Bible* will be glad to learn that the third volume, including "Kir" to "Pleiades," is completed, and its publication has been promised for the 25th of August or thereabout. It is to be expected that the new volume will not prove inferior to its predecessors.

Dr. Walter has published a short study on the Prophets in their social influence,[5] which is practically a supplement of the work *Sozialpolitik und Moral*, by the same author. The new publication, however, applies more concretely than has been done in the former work the moral principles of political economy to a definite epoch of a particular nation, keeping always in view the teaching of the Prophets. What Dr. Walter does for the political economy of the prophetic writings, Professor Moulton has done for the literature represented in the sacred writings.[6] Even theologians who are mainly interested in the inspired contents of the Bible, and who look upon the Church as its authentic interpreter, profess to be assisted by a grammatical study of the original languages of the sacred text. Now, the literary form of a work is no less a real help to the right understanding of its contents than its grammatical structure. Professor Moulton's work is, therefore, calculated not merely to reveal unnoted literary beauties of Sacred Scripture, but also to throw light on obscure passages. But at the same time, the author does not sufficiently value the labors of those who have preceded him in his field of study, and he overrates the

[4] Dictionnaire de la Bible publié par F. Vigouroux, S.S. Paris: Letouzey et Ané.

[5] Die Propheten in ihrem Sozialen Beruf und das Wirtschaftsleben ihrer Zeit. Ein Beitrag zur Geschichte der Sozialethik, von Dr. Franz Walter. Freiburg: Herder. 1900.

[6] The Literary Study of the Bible: An Account of the Leading Forms of Literature represented in the Sacred Writings. By Richard G. Moulton, Professor of Literature in English in the University of Chicago. Revised and partly rewritten. London: Isbister & Co., Limited. 1899.

importance of his literary analysis; besides, he is not sufficiently acquainted with Catholic practices and mediæval literature to pronounce an authentic judgment on the effects of the ordinary division of the text into chapters and verses. That even Catholics do not regard the Bible or any of its books as a mere collection of isolated passages, may be inferred from the appreciation by Catholic readers of Father Cornely's *Synopses omnium Librorum Utriusque Testamenti* and *Psalmorum Synopses*,[7] containing a brief but complete analysis of the sacred books.

Of late there has been quite a controversy in Protestant circles on the meaning of the words "this is my body." It originated with a certain interpretation of the formula proposed by the President of the English Church Union and accepted by its members. Mr. T. P. Strong, of Christ Church, Oxford, writes in the *Pilot* for June 30 that, "roughly speaking," there are four ways of interpreting the words: first, in "a merely figurative meaning," advocated by Zwingli; secondly, according to Hooker's view, a definite gift is conveyed in communion, which depends on the faith of the recipient, and which may be described as the body and blood of our Lord; thirdly, others maintain that though the elements by consecration lose nothing of their natural reality, they become, by means of it, a vehicle of what is greater than they, *i. e.*, of the body and blood of Jesus Christ; fourthly, it is maintained that by the power of consecration the substance of the elements is converted into the body and blood of Christ. The writer then goes on to ascribe the fourth explanation to the Catholic Church, while in his opinion the Church of England adheres to either the second or the third. Interpreters living before the ninth century are represented as favoring the second or third explanation of the form, while the Catholic belief is dated back only to the Lateran Council of 1215. It is quite interesting to compare these sweeping statements with the patristic testimonies collected by Dr. Valentin Schmitt on the promise of the Holy Eucharist as contained in the sixth chapter of St. John's Gospel.[8]

[7] Paris: Lethielleux. 1899.

[8] Die Verheissung der Eucharistie [Joh. vi] bei den Vätern. Historisch-kritisch dargestellt von Dr. Valentin Schmitt. Erstes Buch: Grundlegung und Patristische Literatur bis Constantin einschliesslich der Alexandrinischen Schule. Würzburg: Andreas Göbel. 1900.

In the present pamphlet, which the author calls the first book, he collects the patristic testimonies down to Eusebius, including the writers of the Alexandrian school.

Last May, 17th, Professor Harnack communicated to the Berlin Academy his new discovery that the hymn "Magnificat" owes its origin not to our Blessed Lady but to St. Elizabeth. It is to be regretted that this singular opinion is not as new as the learned Professor probably imagines. About two years ago Durand criticised in the *Revue Biblique*[9] an article published by Jacobé in the *Revue d'histoire et de littérature religieuses*,[10] in which the latter writer urged the probability of the opinion which places the foregoing words of praise in the mouth of St. Elizabeth. Besides, Harnack fails to advance a single argument worthy of the name in favor of his view. He cannot deny that the overwhelming bulk of testimony favors the reading "and Mary said," in Lk. 1 : 46, while the reading "and Elizabeth said" is found only in three Itala codices[11] and a few patristic citations. When there exists such a conflict of evidence in other passages of the Sacred Text it is commonly assumed that the few stray variants are due to a mistake of the transcribers. Such, too, is the verdict pronounced by commentators on the reading "and Elizabeth said," in Lk. 1 : 46. But Harnack must differ from others; we are informed, therefore, that the original reading is neither "and Elizabeth said" nor "and Mary said," but "and she said." The names Mary and Elizabeth were substituted in the passage by the readers and transcribers of the early centuries. All this we are asked to believe on the authority of Harnack; documentary evidence he has none, and his reasons from internal evidence are not cogent.

Some of our readers may be pleased to learn that the great *Life of Christ*, by Dr. Joseph Grimm, has at length been completed. The venerable author died after explaining the first two words spoken by our Lord on the Cross; Dr. Zahn has finished the work of his beloved master according to his notes, and in keeping with the character of the preceding parts. The full work consists now of seven volumes. Another noteworthy event is

[9] 1898, Vol. VII, pp. 74 ff.

[10] Sept.-Oct., 1897.

[11] *a*—Vercellensis; *b*—Veronensis; *l*—Rhedigerianus.

the appearance of the sixth edition of J. van Steenkiste's *Commentarius in S. Pauli Epistolas.* The commentary is, no doubt, so well known to our readers that they need not be told of its many good qualities, among which conciseness and clearness hold probably the first rank. The Rev. Augustin Arndt has begun to publish a tenth edition of Allioli's excellent translation of Sacred Scripture.[12] The first volume comprises the books from Genesis to Job. It is only want of space that has prevented us before this from drawing the reader's attention to Dr. Johannes's commentary on the first Epistle to the Thessalonians.[13] It must be confessed that the author's style presents difficulties even to the native German; besides, the book contains a good deal of erudition that has no direct or indirect bearing on the meaning of the Pauline Epistle. But if the reader is willing to pardon these drawbacks, he will find that Dr. Johannes throws light on quite a number of difficult passages.

Longmans, Green & Company have published *The Hexateuch According to the Revised Version.*[14] The book is intended to appeal to the many; still, considering its occasional complication of texts, an evil which we are told cannot be avoided on account of the real complexity of the phenomena, we find it hard to understand how the many will be able to cope with the difficulties of the problem. Even the best-read specialists will find in the work a treasury of real or imaginary facts, whose collection will prove a great economy of time.

Most archæologists follow Benjamin of Tudela in identifying the Tower of Babel with the mound which the Arabs call Birs Nimrud in Borsippa. Professor Cheyne broke away from this opinion of archæologists, and identified the Tower with the ruin of the great temple E-sagila in Babylon. But the former opinion has of late found an unexpected confirmation; for, at a recent meeting of the Académie des Sciences, M. de Mély produced a Greek manuscript, hitherto unpublished, which states

[12] Regensburg, Rome, New York: F. Pustet.

[13] Commentar zum ersten Briefe des Apostels Paulus an die Thessalonicher, von Dr. Adolph Johannes, o. Lyceal-Professor, Dillingen. Paul Tabor. 1898.

[14] Arranged in its Constituent Documents by Members of the Society of Historical Theology, Oxford. Edited with Introduction, Notes, Marginal References, and Synoptical Tables, by J. Estlin Carpenter and G. Harford-Battersby.

that one Harpocration visited Borsippa A. D. 355, and there measured the ancient Chaldæan temple, which must have stood on the Birs Nimrud mound. According to this document, there was first a platform of 75 feet in height; then a tower of six stories, each 28 feet in height; finally, a temple 15 feet high. The priests climbed to the temple by a staircase of 365 steps, 60 of which were of gold and the rest of silver. The worship was actually carried on at the time of the manuscript and did not cease till about A. D. 380.

Book Review.

LES GRANDES GUÉRISONS DE LOURDES. Par le Dr. Boissarie. Edition illustrée de 140 similigravures dans le texte et de 24 gravures hors texte. Paris: Ancienne Maison Douniol, P. Téqui; chez les principaux librairies Catholiques a Montréal et Québec. 1900. Pp. xv—560. Prix, 12 francs.

Monsignor Elie Meric, professor at the Sorbonne, in a letter to Dr. Boissarie, clearly defines the object of this book after having satisfied himself regarding its contents. There are at present three schools or classes of medical men who profess to understand and explain the strange cures of diseases which from time to time are wrought at Lourdes. The first of these schools is the materialistic faction of the Paris hospitals, represented by the physicians *de la Salpetrière*. These absolutely refuse to admit supernatural agencies, and are, therefore, compelled to explain the strange phenomenon of sudden cures by certain hypotheses of partly undiscovered influences, to the existence of which an apparently scientific diagnosis points. They maintain that the undulations caused in the nervous system by the action of the will produce a certain transformation in the muscular organism and its operations, and that thus changes and cures are effected by the act of conscious energy which physics and medicines cannot produce in a like degree.

A second school hostile to the assumption of miracles at Lourdes is that of Nancy. It differs in its materialistic and rationalistic bias from the Paris school only in this, that it exaggerates the power of suggestion over the imagination, and thus assumes that the changes leading to the healing of disease are the result of a kind of hypnotic influence which may or may not operate in the way of nervous undulations.

A third school is that founded by Dr. de Saint Maclou, to which party the writer of the volume before us belongs. Mgr. Meric calls it the school of Lourdes; for there it was founded, and with the one view of establishing the true character of the cures wrought or seemingly wrought at the grotto of the Immaculate Conception. This school professes as a fundamental principle that there is a God; that the Creator and Conserver of the world has the power to intervene in the affairs of the world; that if He thus intervenes and departs

at any time from the normal order by effecting certain cures, we, His intelligent creatures, must ordinarily have the means of recognizing such interference, and (by examination) of establishing its truth.

On the other hand, this same school professes that science is based upon fixed, recognized, and accepted principles; that these principles, once admitted, cannot be set aside at will when we come to judge of phenomena and their source and value; that to ignore these principles is unscientific and illogical, and leads to absolute scepticism, whether it be in the domain of physics, chemistry, biology, physiology, or in that of ethics and of theology. At all events, even if we deny the mathematical truths, we must admit the principle of causality. To admit an effect is to admit a cause; when you say one you include the other, just as the term "father" includes the correlative "child." To find the causes for the effects produced in the condition of those who go to Lourdes ill and return healed, is the one purpose of the school represented by the Medical Bureau of investigation permanently established at the favored shrine. This bureau takes cognizance of every case of reputed cure, examines the facts with the severity of scientific critics and with the impartiality of a responsible judge. The conclusions and pronouncements of the medical examiners go on record. They are open to all the world, hostile, sceptical, or friendly, as the case may be. It would be folly and would ruin the reputation of these physicians for veracity, as well as for discretion and professional ability, to admit any case of doubtful cure or such as may be healed by the application of known remedies. As a matter of fact, the medical judges of this bureau have the reputation of being very cautious, very severe in their scrutiny and in the admission of testimony, very slow to express any belief in supernatural agency where there is a possibility of admitting the operation of natural causes.

Before the year 1883 the reports of cures at the grotto were published by the Fathers of the community at Lourdes, who made their observations and consulted medical experts. In addition to this, they required that the persons who claimed to have been cured at the grotto should in every case obtain a certificate from the physicians who had known and treated them before going to Lourdes, without success. In these certificates the physicians state that their former patients are found by them to be absolutely freed from the malady. Only reports thus authenticated have been accepted for publication in the annals as miraculous cures. After a large number of physicians, among whom were such positive disbelievers in miracles as the infidel Dr. Dozous

and Dr. Diday, of Lyons, (the last-mentioned had, previous to his coming to Lourdes, written a violent attack in the name of science against the miracle cures of Lourdes), had become convinced that at Lourdes there was not only sincerity and piety, but also an agency producing effects that lay beyond the natural control of man, the idea of a corps of resident physicians, who would make it their duty to examine the different cases upon the spot, was carried out through the disinterested action of Dr. de Saint Maclou, of the University of Louvain. He founded a clinic at Lourdes. From 1884 to 1891 he directed the institution, and during that time brought some of the most eminent physicians of Europe to give their unbiased testimony, after scrupulous examination of the facts, in behalf of the miraculous intervention of God through the intercession of our Blessed Lady of Lourdes. The number of medical experts who came to Lourdes to test the genuineness of the cures presented, and to give their evidence during the single year 1897, were two hundred and twenty. Among the registered visitors to the miracle-working grotto during the last six years we find seventy-four professors of medical schools and hospital physicians of Paris. These must necessarily be interested in the cures that are said to have defied the recognized ability of their colleagues. Dr. Dor, of Lyons, for example, goes to Lourdes to ascertain the cure of a patient, Vion-Dury, whom he had declared hopelessly blind, and who had in consequence obtained a government pension for total disability. Dr. Dor, examining his patient after he had been at Lourdes, feels constrained to give him a certificate proving that the incurable blindness had entirely vanished. It is needless to say that the inquiries of the Medical Bureau at Lourdes are conducted with impartiality. Cures are not credited as miraculous unless they have proved to be enduring at the expiration of a year or more.

All this we find minutely explained in the volume of D. Boissarie. During years of residence he has become thoroughly familiarized with all phases of medical experience at the grotto of the Immaculate Conception. He points out how the unfortunate patients that come to the shrine are most often those whose cases have been hopelessly given over by the doctors, cases of advanced consumption, of plague, of cancer, open wounds, blindness, deaf-muteness, paralysis, etc. The cures effected in such instances are described in detail. They show how utterly impossible it is in certain cases to give natural explanations, as in the instance cited of a large open wound that suddenly closed and healed after contact with the water (p. 159). A good share of the testimony comes from America. The author also

examines spurious cures and falsely reputed miracles by contrasting them with those authenticated at Lourdes. In the latter part of the work we have an examination of the way in which M. Zola wrote his history and his observations at Lourdes, with a refutation of the false statements and deductions made by the French romancist.

The volume is well printed, profusely illustrated, and forms a respectable addition to the literature in proof of the efficacy of Catholic faith and devotion toward the Blessed Mother of Christ.

LE TEMPÉRAMENT. Par le Dr. Surbled. Second edition. Paris: Ancienne Maison Douniol, P. Téqui. 1900.

The general characteristics of temperament reveal themselves more readily to intuitional or instinctive perception than the exact definition of its essence does to scientific analysis. When we have called temperament a physiological state or habit, in virtue of which a human being yields more or less easily to certain feelings or affections, and, these affections being once admitted, he retains them more or less firmly and acts them out more or less constantly and strongly, we have wrapped up the thing in words, but have added nothing to its clarity or distinctness. The time-worn classification of the temperaments into sanguine, melancholy, choleric, and phlegmatic has a venerable antiquity to commend it, but no foundation in science. Based as it was on the supposed relative predominance of certain fictitious "humors" in the organism, the generalities and theorizing it has evoked in physiology and psychology are a credit more to imagination and sentimentality than to sober intelligence. The tendency amongst students of psychical phenomena is to look for the classifications of temperament in physiological conditions of man's nervous mechanism. What those physiological conditions are we know about as clearly as did Hippocrates or Galen. "*Qu'est-ce que le tempérament?*" asks Dr. Surbled. He answers frankly: "*Rien.*" "*Que doit-il être?*" and he answers: "*Tout.*" Temperament is only a word covering our ignorance of biological conditions. But with the aid of science, temperament will become what it ought to be: *le tout du corps vivant, la characteristique physiologique de l'individu.* The sensuous side of our nature showing in its dominant mark, the moralist and the physicist will find therein the necessary indications for preservation from evil, for the right conduct of life, the complete and harmonious development of personality. Whether one share or not this hope for a fuller light on the obscure subject, there can be no question that the author's brief essay is a suggestive contribution in the right

direction. He argues well, even though warmly, against the old theories on temperament, and defends the view that sees in the nervous apparatus the physical basis of all temperaments. It is needless to say that he speaks with recognized authority on the subject. The long list of his well-received works on kindred matters is herein sufficient testimony. It should be added that the book forms a part of a new "library of psychical sciences," which contains a number of other works for students of psychology.

THE SPIRITUAL LIFE AND PRAYER, according to Holy Scripture and Monastic Tradition. Translated from the French by the Benedictines of Stanbrook. London and Leamington: Art and Book Company. 1900. Pp. 434.

"Nothing is worth anything in the spiritual life which does not end in practice." This is the motive principle to which we owe the above work. Originally written for the exclusive use of the communities of Benedictine nuns, it was published a few years ago in French. Its wider diffusion through translations, first in German and now in English, is an evidence of the growing desire of those who foster the spiritual life to return to the old simplicity in ascetical methods and doctrine. There has been for a long time past a certain striving to apply the *fin de siècle* system for the promotion of spiritual matters. It consisted in multiplying devotions and cultivating them on a scientific basis by tracing their psychological origin and development, until the devotional market became stocked with such a variety of spiritual directories as to bewilder and hamper the practical judgment of the individual.

We have then in this treatise an exact, simple, and clear exposition of the fundamental principles which will direct the beginner in the pursuit of perfection. It is true that books cannot take the place altogether of an intelligent spiritual guide, who sympathizes with the weak will and influences it directly; for the written word can only do so mediately and inasmuch as it enlightens the mind. Hence the advice of the inspired son of Sirach (7 : 17) retains its full weight, despite the best books, when he says: "Be continually with a holy man whomsoever thou shalt know to observe the fear of God, whose soul is according to thine own soul, and who, when thou shalt stumble in the dark, will be sorry for thee." But a book may serve as a chain by which to keep hold of the power exercised by a spiritual director; it transmits, so to speak, the energy that his injunctions have generated, and reawakens the sluggish will by emphasizing the wisdom of

its first resolutions. Then, by degrees, the actual dependence upon the guidance of a spiritual director is lessened, and he is seen and felt through the written maxims and rules which continually recall his mind and will in our regard. The essential feature, however, of such guidance is that the book which acts as the medium of the spiritual direction be sound; that it do not confuse us, and that we can have continual recourse to it. Then it may come to pass, that, as St. John of the Cross says, "the soul has no further need to give ear to others; she only needs to put in practice what she knows, with generosity, silence, and attention, in humility, charity, and contempt of self; not turning aside incessantly to seek after novelties which serve only to appease the hunger for external consolations." As the chain which conducts the electric spark must be a good carrier of electricity, so a book which is to transmit spiritual guidance must be free from all matter that leads the mind away from the central motive which affects the will.

The book before us is such a guide. It lays down the general principles upon which the spiritual life is maintained; the means to foster its growth; the obstacles to its free development, and the beautiful results of true devotion. And in all this the argument that is put in the foreground is simply the appeal to the divine teaching and to the results which that teaching, when adhered to, produces, as shown in the writings of the old masters of the spiritual life. "To love to be instructed in supernatural science," says the author, "is certainly the sign of a well-balanced mind." That should surely be a sufficient recommendation to spiritual directors for making a study of the present work.

ΕΠΙΤΟΜΗ ΤΗΣ ΚΑΙΝΗΣ ΔΙΑΘΗΚΗΣ. An Epitome of the New Testament. By Nicholas J. Stoffel, C.S.C., Professor of Greek at the University of Notre Dame. Notre Dame, Indiana: The University Press. 1900. Pp. 322.

The author designs this little manual to serve as a stepping-stone between the rudimentary knowledge of Greek grammar acquired in the first period of systematic study, and the reading of the more difficult classical authors. His choice of subjects in this respect is particularly happy, not only because the average student is already more or less familiar with the themes of sacred history here treated, which fact stimulates the interest of translation by lessening the frequent necessity of searching the dictionary, but also because the subjects are grouped in an original way, which gives the study of them

something of historical form. Thus we have the Birth and Infancy of our Lord treated in nicely condensed word-pictures according to the text of the Gospels. In the same way the student is induced to read sketches of the public life of Jesus (first, second, and third year), the Passion (following the seven days of Holy Week), the glorified life, beginning with the Resurrection, and finally, the work of the Holy Ghost in the Church.

A good vocabulary at the end of the volume renders it very handy for school use, the letterpress being remarkably clear and broad. The author apologizes for some typographical errors.

FLOWERS IN THE PAVE. By Charles M. Skinner. Philadelphia and London: J. B. Lippincott Co. 1900. Pp. 216.

A bright little book, truly. The golden leaves and winged things gilded into the cover prepare one for the sunshine within. Not the garish blaze that beats on desert sands, but the cheery spangles that dance with the shadows under the trees and frolic with the ripples in the merry brook in the dell. The author seems to be in touch with what is fairest in the garden God has made, and he writes of much of it with the luxuriance of fancy and feeling that is most akin to nature's own exuberance. The paving stones of cities, the living things that creep and grow between, the animated forms in puddle and gutter, the insects and plants of the backyard reveal to the naturalist's eye types of beauty and lessons of life no less winsome and meaningful than do the birds and the woods and the starry skies. The author writes of these things with warm sympathy for their loveliness rather than with the cold touch of science. Nature to him, if blind, is kind. "We hear a good deal about her cruelties when we have put ourselves in the way of floods and earthquakes; but, good lack, sirs! is this the way to a fact? Denials are the devil's business. For one who is crushed beneath a falling tree are there not a hundred thousand who eat its fruit, who rejoice in its shade, who breathe a purified air about it, who bask in its heat when it gives back its store of sunshine in our fire-place on a winter night? For one who succeeds in filling himself with malaria through careless living, think how many find only health and beauty and food and business in the fields." This passage, taken almost at random, is a fair illustration of the author's kindly interpretation of nature. Judged from this side the book is healthy and can do only good. The critically inclined may see it with other eyes and find in its underlying philosophy

decided traces of idealistic pantheism and a tendency towards the *carpe diem* doctrine of life. There are few, however, let us trust, on whom this aspect of the book will make any impression. To the majority of readers the beauty of thought and imagery and the kindliness of tone will most appeal, finding as they will that which it mainly is, a help to see the sermons in the stones, books in the running brooks, and good in everything.

STREIFZÜGE DURCH DIE BIBLISCHE FLORA. Von Leopold Fonck, S.J. (Biblische Studien.) V. I. St. Louis, Mo.; Freiburg im Breisgau: B. Herder. 1900. Pp. 166.

A treatise on the flora of the Bible opens the fifth volume of the series of Biblical Studies emanating from leading Catholic Scripture scholars in Germany. The series covers a wide field. Biblical Introduction, History, Criticism, Archæology, Geography, Exegesis, Hermeneutics, as well as the history of these branches, fall within its scope. The aim in each study is to be thoroughly scientific, yet to present the matter in such form as to be within the reach and interest of well-educated readers generally, even should they not be professional students of the Bible. This aim is perfectly subserved in the present monograph. The reader is taken through the Holy Land; first along the seashore, then over the uplands and mountains, across the desert, the fields and the meadows, down to the plain by the Dead Sea. In each of these typical localities he is shown the characteristic herbs, shrubs, and trees, those especially alluded to in the Bible and in the Church's liturgy. The author writes not simply from book-knowledge, but also from personal observation of the Palestinian flora. Whilst exact in his description, he is graphic and entertaining in his style. One misses, of course, illustrations in a book of the kind; but they would have considerably heightened the price. Besides, the author hints at the likelihood of his preparing a more thorough work on the same subject and in it the required pictures or plates will doubtless appear.

FATHER ANTHONY. A Romance of To-day. By Robert Buchanan, author of "God and Man," etc. Illustrated. New York: G. W. Dillingham Company. Pp. 261.

The first edition of *Father Anthony* was published in England in October of last year. The author having sold his copyright to an American firm, the work has been reprinted and is now issued with sixteen full-page illustrations. It is the story of a young English phy-

sician who goes to Ireland for a holiday and health. On the journey he meets a young Irish lady, who, despite her unresponsive manner, exercises a singular fascination upon him, because he fancies that he had seen her image in a dream. He follows her, learns that she is the daughter of the recently murdered landlord of Castle Cray, and that she needs a physician. This leads to the offer of his services, and the establishment of her confidence in him as a friend who might aid her in ferreting out the murderer of her father. The keynote to the desire to discover the guilty party is the fact that her own lover, Michael Creenan, is charged with the murder, because he belonged to a hostile clan, and was seen with her father under suspicious circumstances a little before the crime was committed. The doctor enters into the role partly through sympathy and partly through a love of adventure. In the course of his visits to the sick of the neighborhood, he encounters Father Anthony Creenan, who is the brother of the accused lover. Father Anthony, though supposed to be deeply attached to the innocent prisoner, never visits him, and acts in an altogether mysterious manner, especially toward a certain ill-famed ruffian on his sick-bed, to whom he ministers in an out-of-the-way cabin, and whom the doctor discovers to be strangely wounded. It turns out, of course, that this sick man is the real murderer, and having confessed to Father Anthony, has thereby sealed the priest's lips, and prevented him from saving his own brother's life. At the last moment the man, knowing that he is to die, reveals before witnesses the truth, and thus saves the innocent lover.

Despite the triteness of the theme and the lack of originality in the plot, the story is told with a certain graphic vividness, and the reader is kept interested throughout. But whatever power of observation the author may possess in other respects, he thoroughly fails in his portrayal of the two priests whom he introduces in his story. The attempt to blend the seemingly contrary characteristics, namely, a geniality amounting almost to boisterousness with a deep sense of religious responsibility and kindliness of heart, is a decided failure in his sketch of Father John. In the case of Father Anthony, who is the leading hero, the author fails still more. He utterly misconceives and misrepresents the type of Catholic priesthood, which represents the more refined, self-sacrificing class of that order. Indeed, he misunderstands not only the character of the priesthood, but also the entire discipline of the secret of the confessional, which would never induce Father Anthony to act in the exaggerated fashion of an hysteric. If Mr. Buchanan's priests had known what every Catholic

priest knows, namely, that the seal of the confessional ceases when the guilty party consents to having it revealed, all the agony and dramatic woe on which our author spends so much art would be found superfluous and unnatural. Father Anthony had nothing to do from the outset but simply direct all his efforts to bring the wounded man to repentance, which meant reparation, and of course, also, the obligation to declare the innocence of the actual prisoner. That the anxiety for his brother's life implied a strain upon his feelings is natural to suppose, but Mr. Buchanan exaggerates the duty of the priest into an unreasonable superstition, which prevents a priest from speaking, even after the culprit authorizes him to do so for the sake of justice. There are other phases in which the author shows his lack of capability to enter into the Catholic mind and heart, such as the nervous repetition of the sign of the cross by Father Anthony, the odd view of a nun's life, etc., and so far the author will fail to commend his moral to Catholics.

Notwithstanding these unrealities, the story is so well told that it leaves a good impression of the author's purpose, his freedom from bigotry, and a generally elevated style of thought. It may teach Protestants something of the Catholic priesthood, though not anything in its entirety. "I was struck by the solemnity of the little priest's demeanor. He was no longer the man whom I had previously encountered, almost comic in his boisterous geniality. He was the priest indeed, clothed in all the dignity of his sublime vocation,"—is probably one of the few sentences which show us the unbiased temper of the author, who could surely write interestingly of things he knows more thoroughly.

CATECHISM OF THE CHRISTIAN DOCTRINE, prepared by a Jesuit Missionary, St. Ignatius College, Chicago, Ill. St. Louis, Mo.: B. Herder. 1900. Pp. 83.

Whatever may be thought of the desirability of having the same catechism for all our children in every school of the Union, and indeed of the English-speaking world, one is constrained to recommend this new text-book of Christian doctrine as admirably adapted for the instruction of our junior Catholics. Although built on the general model of the time-honored catechisms, it is smaller in size, more concise in treatment, and simpler in style than most of those we have seen. The first eight pages are given over to "Preliminaries," prayers, method of confession, and a brief proof of the existence of God. The Catechism proper opens with the questions and answers

about Almighty God, and goes through the doctrine respectively of the Angels, Man, the Son of God, the Holy Ghost, the Church, the Ten Commandments, the Precepts of the Church, Sin, Grace, Prayer, the Communion of Saints, and the Sacraments in order. The Sacramentals follow, and the teaching of the Resurrection of the Body, and the eight Beatitudes. At the close of the little volume is a vocabulary or brief explanation of words italicized in the text. Many of the answers are given in the words of the Sacred Scripture. The orthodoxy of the manual is fully guaranteed by the seals of the Archbishops of St. Louis and Chicago, as well as by the source whence it comes. The price of the catechism is five cents; 100 copies, $3.00.

ILLUSTRATED SYMBOLS AND EMBLEMS of the Jewish, Early Christian, Greek, Latin, and Modern Churches. By H. J. Smith. Philadelphia: T. S. Leach & Company, 29 North Seventh Street. 1900.

There are no doubt many of the clergy interested in tracing the religious symbolism of the past, which the volume before us with its numerous drawings (over 400) decidedly facilitates. To the specialist other works, particularly in German and French, are open; but for popular and practical use we can safely recommend Mr. Smith's collection. It is excellently printed and less expensive than such works generally are, considering their character.

CITHARA MEA. Poems by Rev. P. A. Sheehan. Boston: Marlier, Callanan & Co. 1900.

No reader of *My New Curate* could long resist a conviction, growing momently stronger as he turns page after page of that brilliant "Diary," that its author shares with Dickens and Ruskin the rather rare possession of a highly imaginative, emotional, picturesque, and rhythmic prose—that he is, indeed, a happily gifted prose-poet. Nothing, for instance, could be better done than the description of Father Letheby's exaltation of soul when, after tortuous woodland windings, he suddenly comes face to face with the SEA and all which that vision imports to the poetic instinct. The SEA plays no inconsiderable part in that "Diary;" and it seems to be a constant background as well to the questioning life of *Luke Delmege*, to whom life's riddles are as unanswerable as the perpetual questioning of its best symbol, the SEA, is to the dreaming poet.

In *Cithara Mea* the SEA again is everywhere, all its moods and phases lending color, variety, and illustration to the expression of thoughts which derive much of their inspiration, and of imaginings

which receive much of their stimulus, from that same abundant source. Two companion poems declare (in *The Hidden*) and solve (in *The Revealed*) the primeval mystery of Death, and in many of the stanzas the SEA sends its voice to the poet.

We shall meet the SEA again and again in *Cithara Mea*—exquisitely turned into a text for morning meditation in *A Matin-Song;* vague and distant in *Sentan the Culdee;* calm as a lake of gold under the alchemy of eventide in *Spirit-Voices;* full of sad forebodings in *Tristesse;* joyously exultant in *Thalassa! O Thalassa!* "dark-hooded" in *A Prophecy;* frozen music in the *Mer-de-Glace;* and the sport of fitful moods in the poems which celebrate the memory of Ismene.

We consider *Apotheosis* the loveliest poem in the volume; and the technique is worthy of the inspiration. *Sentan the Culdee* is finely wrought into a dramatic monologue. *Thirza* is mystically beautiful. The whole volume is replete with poetic inspiration; its workmanship is of a high order, with (to our mind) two exceptions, namely, the companion poems with which it begins. For we consider *The Hidden* and *The Revealed* decidedly inferior to the rest. Abounding in fine imagery and poetic expression, they nevertheless are very faulty in metre—so frequently so, indeed, that we have surmised a conscious inclination of the author to experimental tests of a private theory. In other poems of the volume the experiments are less noticeable, although not wholly infrequent, but in *The Hidden* and *The Revealed* are obvious in many places. Father Sheehan is a poet of finest sensibilities. We should like to borrow freely from the wealth he has brought together into this volume; but we fear lest, indulging such a desire, we should unduly trespass on the space allotted to us.

H. T. H.

THE DEVIL: Who He Is and What He Does. By the Rev. William Stang, D.D. Providence, R. I.: D. H. Williams & Co. Sold by Joseph M. Tally, 522 Westminster Street. 1900. Pp. 32. Price, $0.25.

We have here a simple, clear, and almost didactic exposition of the Christian doctrine regarding the nature and work of the hereditary enemy of man's salvation. In view of the tendency in modern society to deny the existence of a personal devil, Dr. Stang restates the arguments from Scripture and the traditional teaching illustrated by the practice of the Church, to show that the Catholic belief in the agency of Satan rests on inspired and actual testimony. Some of the historical phases of demoniacal agency, such as witchcraft, are explained, with reference to existing variations of similar evil influences.

The object of the pamphlet is to warn Christians of the skepticism that pervades the atmosphere of public and private life, and which tends to make the unwary lay down their arms against the powers of darkness. The concluding apostrophe sums up what the entire work seems aptly to illustrate, namely, the timeliness and benefit of the prayer addressed to St. Michael which Leo XIII has ordered to be recited at the end of the daily low Mass, asking the prince of the heavenly host to shield his followers from the perils of the demon seeking the destruction of souls. The booklet offers good material for a series of instructions or sermons, especially during the mission.

THE CARDINAL'S SNUFF-BOX. By Henry Harland. The Bodley Head, London and New York: John Lane. 1900. Pp. 319.

An English gentleman, clever, sensible, brusque, with a good deal of heart, but no pretence to virtue or quality, falls in love with an English lady, the widow, still young, of an Italian nobleman, and niece to a Cardinal. The snuff-box of the latter in various ways becomes the occasion of fostering the mutual devotion of the two eventual lovers.

The story is exquisitely told, and the author has the special merit of appearing to know thoroughly what he talks about when he touches upon Catholic subjects. The picture of the Cardinal is drawn with consummate skill and true to the life. A prince of the Udeschini by accident of birth, he enjoyed the additional title of "the little uncle of the poor," conferred upon him informally by the populace of the Roman slums in which his titular church, St. Mary of the Lilies, was situated. "Well, we all know that titles can be purchased in Italy; and that (ninety-odd thousand lire of his private fortune) was no doubt the price he paid for the title I have mentioned," allowing himself five thousand lire a year for food, clothing, and general expenses. The heroine is an admirable character.

"I envy you your strength of mind," says Mr. Marchdale to the duchess, who is a Roman Catholic, and who repudiates the idea of taking popular superstitions seriously. "But surely, though superstition is a luxury forbidden to Catholics, there are plenty of good Catholics who indulge in it, all the same."

"There are never plenty of *good* Catholics," said she. "You employ a much-abused expression. To profess the Catholic faith, to go to Mass on Sunday, and abstain from meat on Friday, that is by no means sufficient to constitute a *good* Catholic. To be a good Catholic one would have to be a saint, nothing less—and not a mere formal saint, either, but a very real saint, a saint in thought and

feeling, as well as in speech and action. Just in so far as one is superstitious, one is a *bad* Catholic."

"Can't a Protestant be a good Christian too?"

"Yes," she said; "because a Protestant can be a Catholic without knowing it."

"Oh—?" he puzzled, frowning.

"It's quite simple," she explained. "You can't be a Christian unless you are a Catholic. But if you believe as much of Christian truth as you have ever had a fair opportunity of hearing, and you try to live in accordance with Christian morals, you *are* a Catholic, you are a member of the Catholic Church, whether you know it or not. You can't be deprived of your birthright, you see."

"That seems rather broad," said Marchdale; "and one had always heard that Catholicism was nothing if not narrow."

"How could it be *Catholic* if it were narrow?" asked she. "However, if a Protestant uses his intelligence, and is logical, he'll not remain an unconscious Catholic long. If he studies the matter and is logical, he'll wish to unite himself to the Church in her visible body. Look at England; see how logic is multiplying converts year by year."

The book can hardly fail to do much good, just because, without any profession of religion on the part of the author, it represents true scenes from Catholic life. The style of writing is delightfully vivid and without a suspicion of either exaggeration or commonplace. Whether consciously, or by the mere force of the truth of his observations and descriptions, the author assists the non-Catholic in properly apprehending the value of certain Catholic principles and appreciating some traits of the Italian peasantry which show of what value religion has been in the formation of their character. Wit and humor, pathos and reflection, alternate at brief intervals and sustain the interest of the reader in a very simple but not uninstructive plot.

POETIK UND MIMIK. Von Gerhard Gietmann, S.J. (Illustrated.) St. Louis, Mo.; Freiburg: B. Herder. 1900. Pp. 519.

Some time ago we reviewed the author's first instalment of the *Kunstlehre*, in which he dealt with the subject of æsthetic art in general. The new volume, second in the order announced, defines the position of poetry among the fine arts. After giving a comparative view of the elements which are requisite for correct poesy, and dwelling upon the laws according to which these elements are fashioned into consistent sources of æsthetic pleasure, the author considers one after another the different classes of poetic work. The various styles of epic, lyric, dramatic, comic, and allegoric poetry are illustrated, compared, and criticised. The second and smaller part of the volume is

devoted to an exposition of the mimic art in speech, face, and limbs. The mimicry of the drama and pantomime so-called are treated separately.

In the chapter devoted to allegoric poetry the author treats of the liturgical service of the Mass. This he defines as a dramatic representation of a unique kind, in which the great divine act of the Redemption is reproduced in its very reality, under a poetical, musical, and mimic form. "Die Messe ist also ein Drama eigener Art, in welcher die grosse Gottesthat der Welterlösung in bühnenähnlicher, poetisch-musikalisch-mimischer Form abgespielt und wahrhaftig erneuert wird." This most sacred drama is divided into five acts: first, the introductory or preparatory act, which embraces the liturgy down to the offertory; the second act is that of the offering, concluding with the magnificent melody of the Preface; the third act is the consecration; the fourth the communion; the fifth the concluding orations confirming the eucharistic work in the spirit of gratitude and prayerful trust that man may become the permanent beneficiary of the divine act.

It is hardly necessary to reiterate here what we said in reviewing the first volume of the series, viz., that the author, whilst professing equally with Jungmann, Costa Rossetti, Kleutgen, and others of the same school, a loyal adherence to the Thomistic principles, greatly diverges from these writers in his interpretation of the elementary definition of the æsthetic quality. He maintains that as truth is the formal object of the cognitive faculty, so beauty must be likewise, inasmuch as it is simply the reflection or splendor of truth. Naturally the author has also in the present volume taken occasion to criticise those who differ from him, notably Baumgart, who holds close to the Aristotelian doctrine in his development of the concept of the beautiful and its application. These differences, however, are of a more or less speculative value and will not diminish the appreciation of Father Gietmann's views, even with those who choose to disagree with him.

THE MASTER-CHRISTIAN. By Marie Corelli. New York: Dodd, Mead & Co. 1900. Pp. 604.

The locale of the first chapters of the story is Rouen; Paris next; then Rome; whence some of the central characters escape to London, where the tale, like the inglorious sputtering of a dying-out candle, luridly burns itself out. The majority of the figures are Catholics,—the Pope himself, two cardinals, various prelates and priests, and a sprinkling of the laity. They are Catholics supposed to be taken from real life, but in reality are calumnious caricatures. The credit-

able folks of the book are churchless Christians. On the whole the personnel is rather depraved, and on the level of the *demi-monde*, if one may judge from their style of acting and speaking. One of the Cardinals, by the way, is a "saint;" he is a follower of Christ; but that is intended to mean that he is not a follower of the Church. There is an allegory, too, which runs all through the book, in the person of a little boy with blue eyes, whom the author's "good" Cardinal finds one night crying at the barred door of Rouen Cathedral, and befriends. In one of the chapters Angela Sovrani, the heroine of the story and "an inspired artist," makes a plea before the Cardinal in defence of the mean type she has chosen for her painting and the manner of her treatment of it.

"You do not understand my purpose, dearest uncle? I hardly understand it myself! Some force stronger than I am is urging me to paint the picture I have begun; some influence, more ardent and eager than my own, burns like a fever in me, persuading me to complete the design. . . . I feel that I have a work to do. . . . I told you before I showed you this sketch that you would probably disapprove of it and condemn me, *but I really cannot help it.* In this matter nothing—not even the ban of the Church itself—can deter me from fulfilling what I have designed to do in my own soul."

To which hysteric speech the saintly Cardinal, "taking Angela's hand, and drawing her towards him," is made to reply abstractedly: "She has a great gift; I am sure she will use it greatly." One instinctively suspects that Marie Corelli is here making apology for her own choice of theme, and character, and presentment. No one can say that apology would not be in order. The book is uninteresting; but that is its least fault. Of course it is not art; but it is much worse. It is shrieky and unbalanced. And what can be said of the justice of taking one's characters avowedly from an institution like the Catholic Church, making a high "dignitary," supposed to know at least something of the tenets and purposes of that Church, deliberately say and do things which utterly misrepresent her spirit and teaching? The book is a sinister portrayal of a dark, deceitful world, in which the Churches, and especially the Catholic Church, are ranged on the side of superstition, avarice, and every kind of corruption.

We took up the book in an unbiased spirit, but would not have continued it after the first hundred pages, the further reading being without real interest and pursued only as a reviewer's task. The whole story has left merely a painful memory, mingled with pity at the thought that a gifted writer could so misuse her powers.

E. J. G.

Recent Popular Books.[1]

ADVENTURES OF A BOY REPORTER IN THE PHILIPPINES: Harry Steele Morrison. $1.25.

The totally unlifelike hero, with no training and very little education, blossoms in an hour into a full-grown peer of Richard Harding Davis, goes to Manila and is of great service to the fleet, and ends by deciding to grant Mr. "Depaw's" humble request, and become his private secretary, because he can learn more in that position than any mere college can teach him. (Apparently meant for boys of twelve years.)

AFIELD AND AFLOAT: Frank R. Stockton. $1.50.

Eleven stories, related, according to the author's preface, by no bonds but those of love and water, and all dealing with one or the other of those subjects. That the style is bold and the humor daring, it is hardly necessary to say. Two of the stories, written during the Spanish war, have historical value as illustrative of the favorite American theory of the inferiority of the Latin races, and these detract something from the merit of a book otherwise innocently funny.

AFRICAN NIGHTS' ENTERTAINMENT: A. J. Dawson. $1.50.

Stories of modern Tangiers and other parts of Morocco, with Moors and the not too severely moral white population as actors. They are romances not intended to be taken with seriousness, and reflecting the spirit rather than the exact details of life and character, and the author is agreeably conscious of the humorous conditions arising from the continuous misunderstandings of unsympathetic races living in close relations.

AT SCHOOL AND AT SEA; OR, LIFE AND CHARACTER AT HARROW IN THE ROYAL NAVY AND IN THE TRENCHES BEFORE SEBASTOPOL: "Martello Tower."

The time is the second quarter of a century, and Harrow masters and Harrow boys figure in countless anecdotes; the nautical part of the volume is as amusing as the best Marryat novel, and the Crimean scenes are spirited. The book might very well take the place of the school and ward-room fiction commonly found on a boy's bookshelves, but it is not written for children.

BLACK GOWN: Ruth Hall. $1.50.

The Albany of the eighteenth century, still heartily hating the British and their uniform, is the scene of this story, in which the French Jesuit, whose Indian title gives the book its name, is the only good character not Dutch to the core. The Dutch hero and heroine suffer at the hands of an English sister and brother who separate the hero from his betrothed, and plot all manner of mischief, which recoils on them in the end, and turns to the profit of those whom they would have made their victims. The Jesuit comes and goes on his mission and is martyred at last, but even in death he carries blessing to the good, and confounds the machinations of the evil. The quaint Dutch ways and the fine faithfulness of three household slaves are minor points serving to make this one of the best of the novels having their scene laid in the Dutch colonies.

BOOK OF DARTMOOR: S. Baring Gould. $2.50.

Archæology, anecdotes, legends, quaint learning, description, and science compose this book, which includes the material for a library of novels and stories, the lonely, wind-swept moorland being especially prolific in wilful and eccentric character, and careers transcending the romancer's fancy. It is a study sure to be agreeable to those interested in any of the topics upon which it touches.

CHINA'S OPEN DOOR: Rounseville Wildman. $1.50.

The author, Consul-General at Hong-Kong, after an introduction setting forth the foolishness of treating the Chinese as if they were Americans or Europeans, gives a brief history of the successive dynasties, laying stress on events peculiarly indicative of the national character, and then explains the present condition of things, and adds a brief chapter on the Boxer uprising. He speaks with some sharpness of missionary methods, but rapturously praises missionary devotion and energy. Good pictures, taken from photographs, illustrate the volume.

CHUMS: Maria Louise Pool.

The bad genius of the book, an envious teller of large and glowing falsehoods, causes the heroine to be expelled from school. She is befriended by an amiable dwarf to whom she has been kind, and in the end he gives his life for hers. The tale lacks verisimilitude, but has plenty of spirit. (Girls from ten to twelve years old.)

COMPLEAT BACHELOR: "Oliver Onions." $1.50.

A gossipping novel with no visible plot, but including pleasant descriptions of English sports and social amusements. The

[1] The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent. except on choice books, but the buyer pays express charges.

All the books herein mentioned may be ordered from Messrs. G. P. Putnam's Sons: New York; Henry T. Coates & Co.: Philadelphia; W. B. Clarke Co.: Boston; Robert Clark: Cincinnati; Burrows Bros. Co.: Cleveland; Messrs. A. C. McClurg & Co.: Chicago.

bachelor's sister is the heroine, and an Eton boy and a girl to whom he is devoted are very conspicuous, their deep seriousness making a good foil for the flippancy with which their elders take themselves.

COURTESY DAME: Murray Gilchrist. $1.50.

A profligate scion of a profligate family, while slowly dying of an incurable disease, adds a remarkably blameless but untaught girl to his staff of attendants and, protesting that she is a blameless creature, attempts to marry her to his illegitimate cousin. The girl consents only when the invalid's death is close at hand, and when she goes to him arrayed in all her bridal finery, he becomes partly delirious and drags himself out in the midst of a furious snowstorm. She follows, the two confess their mutual love, and the author leaves them dying together. This simple and unedifying scheme is overlaid with much rather weak chatter from the man's kinswomen and female friends.

DAY'S WORK SERIES; WISDOM OF WASHINGTON; WORDS OF NAPOLEON. 35 cents.

These little books are very well compiled, the former containing some fifty extracts from addresses and letters, the latter being made up of official letters, addresses and proclamations. They are intended as gift books of the more sober sort and are bound accordingly. (Twelve years of age and upwards.)

DISHONOUR OF FRANK SCOTT: "M. Hamilton." $1.50.

Having persuaded an English saleswoman encountered on a Pacific and Oriental steamer that she must not wed the native doctor whom she intends to marry on landing, Lord Francis Scott marries her himself, although he is tacitly engaged to the daughter of his chief. When he finds that he must keep his engagement or lose his means of subsistence and his social position, he actually goes through the marriage ceremony with the lady, his wife urging him to take this line of conduct, both of them expecting that the victim will fulfil her physician's prophecy and die in a few weeks. She lives, Lord Francis loves her and detests his wife, and when his treachery is discovered, and the lady dies, he quietly states his feelings. He is a new and entirely unpleasant species of villain, but he is made to seem possible.

FOR ENGLAND'S SAKE: Ernest Henley. $1.25.

This volume of "Verses and Songs in Time of War" is too intensely English to please those who love not Albion, and many such there be; but they are uncommonly good of their kind, the songs being especially clever.

FROM INDIA TO THE PLANET MARS: Th. Flournoy. $1.50.

A solemnly serious account of a woman who modestly professes to be a reincarnation of an Indian princess of the fifteenth century and of Marie Antoinette, and to be intimately acquainted with persons and things in the planet Mars. It is interesting as a revelation of the vagaries of a mind diseased, but its effect upon the weak and the credulous is decidedly unwholesome. They fancy the woman to be a superior being, although the mere choice of Mars as a field of knowledge is fairly good evidence that the woman's "communications" come from the material world, Mars being the playground of more than one novelist, and the subject of many scientific studies intended for popular use.

GATELESS BARRIER: Lucas Malet. (Mary St. Leger Harrison.) $1.50.

The hero, being recalled from the United States, where he has married a brilliant wife, to assist at the demise of his coldly cynical uncle, finds one of the rooms in his kinsman's house inhabited by a ghost so charming and congenial that he decides to divorce his American wife and to elope with the ghost, feeling partly justified by the discovery that they were betrothed during a former earthly existence. The plan fails, an opportune fire discloses the lady's unblessed tomb in the haunted room, she is buried, and the lover resumes the march of his existence. The atmosphere of mystery so enwraps the whole story that the reader is never sure whether the ghost will turn ghoul, vampyre, or ministering spirit, and, taken for exactly what it is, a fanciful experiment, the story is worthy of Hawthorne. It is possible to make it mischievous by considering it too curiously, and the danger of such treatment is always present among those whose Christianity is lightly held, and always active among those who regard Christianity as a creed outworn.

HISTORY OF THE AMERICAN SLAVE TRADE: John R. Spears. $2.50.

An entirely dispassionate account of the growth of the trade in Africa itself, of the manner in which Americans entered it, and of the way in which they pursued it. Being historical and not political, the work is written with impartiality, and without any of the declamatory passages which disfigure all partisan treatises on the subject. The style is vigorous, although unpolished, and the pictures are excellent, although purely fanciful.

LIFE AMONG WILD ANIMALS IN THE ZOO: Abraham Dee Bartlett. Edited by his Son. $2.50.

Mr. Bartlett's reminiscences are of a lifetime spent in the care and discipline of captive wild animals, and the book includes both anecdotes and uncommon knowledge in regard to the habits and diet of his charges. The volume is so artlessly arranged that its perfect genuineness is evident, and it is illustrated with excellent pictures of animals and birds.

MYTHS AND FABLES OF TO-DAY: Samuel Adams Drake. $1.50.

This is a curious and interesting collection of popular superstitions unconsciously held, and exercising no small influence on thought and action. Many of them have strange histories, which Mr. Drake shows much industry in tracing to their source.

NAPOLEON III AT THE HEIGHT OF HIS POWER: Imbert de Saint Amand. $1.50.

The year 1860, so crowded with events, occupies this fifth volume of this history of the Second French Empire. The deep respect which the author shows for both Pope and Emperor sets the book apart from most French translations published in this country, where Victor Hugo is taken as infallible and inspired. A brilliant summary of the Chinese difficulties culminating in 1860 gives the book especial value at this time. A beautiful portrait of Pius IX in the early days of his pontificate, and also portraits of Francis II of Naples, La Moricière, and Garibaldi illustrate the work.

NEW YORK IN FICTION: Arthur Bartlett Maurice. Riverside Aldine Classics. $1.50.

An agreeably written, illustrated account of actual houses and places appearing in New York novels, which cover a period of nearly three hundred years, although leaving wide intervals unoccupied. It is a useful auxiliary in history classes composed of young folk, and valuable in reading-circles and book-clubs.

PRINCE CHARLES EDWARD: Andrew Lang. $20.00.

The author has been allowed to use the Stuart papers at Windsor in preparing this biography, and many of its illustrations are taken from pictures belonging to the Crown. Its tone is strictly impartial, and its style graceful and vivacious. It has twenty-eight full-page and twelve smaller illustrations, some never before engraved, and only 250 copies have been sent to the United States, and only thirty of the much more costly edition with duplicate portraits and frontispiece.

PRIVATE CHIVALRY: Francis Lynde. $1.00.

The hero, after spending some years as a gamester, finds himself suddenly relieved of the influence which has made him lead an evil life, and attempts to renounce sack and live cleanly. His bad deeds haunt him at every turn, and again and again he is tempted to give up the struggle. At last he deliberately puts himself in the way of being hung as a murderer, in order to draw suspicion from the brother of a girl whom he loves, and the story leaves him, his good deed discovered and the past made known, going bravely forward to effect his complete redemption.

RECOLLECTIONS OF A MISSIONARY IN THE GREAT WEST: Cyrus Townsend Brady. $1.25.

This autobiographer's first impulse having been towards a worldly career, he takes his various trials and vexations in a matter-of fact style which makes them doubly amusing. His mission being among those of his own faith, he had no prospect of martyrdom, but when compared with the life of a prosperous city pastor his days seemed full of hardships. The book is worth reading, if one have any curiosity in regard to Protestant ways of procedure.

REELS AND SPINDLES: Evelyn Raymond. $1.50.

The heroine rescues her family from poverty by entering the service of an estranged uncle, a mill-owner, winning his affection and aid by her faithfulness. Commonplace. (Ten to twelve years.)

RIVERSIDE ALDINE CLASSICS: Hawthorne's Tales, Holmes's One Hoss Shay, etc., Lowell's Sir Launfal, etc., and Whittier's Snow-Bound, etc. 5 vols. $0.50.

These little books are printed and bound with much care, and annotated either with passages from the author's diary or letters giving a history of the poem, or with very careful critical notices by Mr. Horace E. Scudder. They are intended to displace the pirated editions with worn plates and shabby binding, and are issued by the firm holding copyright on the poems.

SEEKERS: Stanley Waterloo. $1.50.

An anti-"Christian-science" story, in which the heroine is taught by the fate of her invalid sister what to expect from persons who proclaim themselves as holding a private, personal revelation of Divine truth entitling them to greater respect than those who humbly accept the judgment of the best physicians and the creed of Christianity. The author's side of the argument, although not perfectly unassailable, inasmuch as it rests upon a Protestant basis, is so much stronger than the "Christian Science" view that the story could be recommended to Protestants under the sway of this delusion.

SILENT GATE: A VOYAGE INTO PRISON: Tighe Hopkins. $1.25.

The stories in this book, although very probably original, read like echoes of "F. Anstey," Mr. Gilbert, Mr. Harte, and others who have half in burlesque shown the brazen hardihood of the habitual offender against the law, and the perverted theories of righteousness current among the children and kinsfolk of criminals. According to his temperament, the stories amuse the reader, or cause him to question the wisdom of ordinary punishments for crime.

SLAVES OF CHANCE: Ferrier Langworthy. $1.50.

Good, adventurous, mercenary, hypocritical, and silly, are adjectives fairly descriptive of the five sisters whose career is here described. Reared in the belief that work is shameful, and that a mercenary marriage is the whole duty of woman, they are utterly untaught in religion and in morals, and some of them are saved from destruction by nothing more elevated than prudence. The story of one of them fairly well exposes the dangers besetting girls employed in those combinations of perpetual fair and cheap side-show peculiar to London, and although too frank to be recommended to a girl content with the sequestered way of life, it might lead an over-adventurous maiden to salutary reflection. The author makes no pretence of having an intricate plot or an elegant style.

STORY OF DAGO: Annie Fellowes Johnston.

Ostensibly, Dago is a monkey; really, a boy in a monkey's skin, thinking and acting as a boy. The book is harmless, but uninteresting to children who know Mowgli. (Six to eight years.)

STORY-TELL LIB: Annie Trumbull Slosson. $0.50.

"Story-Tell Lib," a deformed girl, watches her neighbors, and according to her lights, ministers to them when in grief by relating an allegory, which, although apparently very simple, pierces into the very heart of their trouble. The stories are pretty, and the childish key of the narrative is skilfully maintained.

THROUGH THE YEAR WITH BIRDS AND POETS: Edited by Sarah Williams. $2.00.

This gift-book is intended especially for bird-lovers, and the author has collected some 300 American poems about American birds of all kinds. No similar collection exists, and this includes many copyright poems by authors whose verses are seldom seen outside their own books. The volume is illustrated with bird pictures, and its year begins with the coming of the birds.

UNTIL THE DAY BREAK: Robert Burns Wilson. $1.50.

The hero's dearest friend, the betrothed of the girl secretly beloved by the hero, mysteriously disappears from his home, leaving no smallest trace of his method of departure. In time the hero wins the lady, and then finds his friend's remains at the bottom of a secret shaft communicating with a closet in his room. To reveal his discovery is to run the risk of being accused of murder, and the effort to conceal it from his wife nearly proves fatal to him; but the book terminates happily. The story is better planned than executed, for the writer's style lacks ease; but the manner in which he accounts for his occasional crudities and connects himself with the plot is very ingenious.

WALLET OF KAI LUNG: Ernest Bramah. $1.50.

The wallet contains the stories which Kai Lung told in the streets, together with the compliments exchanged with his auditors, and in the main it is a faithful mirror of Chinese deportment and an echo of Chinese modes of speech. The author cannot resist the opportunity to satirize his countrymen, and introduces some ingenious burlesques of British ways, but the greater part of the book is in perfect accordance with the testimony of the most trustworthy travellers and explorers.

WALL STREET POINT OF VIEW: Henry Clews. $1.25.

A clear and simple study, untinged either by religion or by politics, and reviewing the condition of business and business men. The author urges the propriety of perfect freedom of contract between borrower and lender, on the ground that no statute against usury was ever kept, and he boldly asserts that business offers better opportunities now than at any time in the past.

WANTED: A MATCHMAKER: Paul Leicester Ford. $2.00.

The matchmaker, when found, is an eight-year-old newsboy, who serves as the connecting link between a rich heiress, distrustful of all her many lovers, and the poor hospital-physician to whom she has confided the boy after he has fallen under the feet of her horses. The volume is illustrated by Mr. H. C. Christy, has decorations by "Margaret Armstrong," and is called a Christmas story because a Christmas gift is the final weapon of the matchmaker.

WINIFRED: S. Baring Gould. $1.50.

The nominal heroine is somewhat overshadowed by her mother, a woman whose life is darkened by doubts as to the validity of her marriage, and by the isolation of bitter poverty. She tries to kill herself and her daughter, but when almost at the point of death is succored by a kind-hearted man with whom the two find shelter. The villain of the tale over-reaches himself in the end, and the story closes with happiness for all the good characters and the defeat of the bad. The queer web of deceit woven for themselves by English smugglers is the background of the story, and some of its details are original.

WINNING OUT: Orrison Swett Marden. $1.00.

Anecdotes illustrative of the attributes whereby success is attained, with brief explanations. It is sometimes adapted to an unduly low intellectual level, and the author does not disdain to serve himself with a good trait taken from a bad man's character; but its teaching is judicious. (Eight to twelve years.)

Books Received.

THE SPIRITUAL LIFE AND PRAYER. According to Holy Scripture and Monastic Tradition. Translated from the French by the Benedictines of Stanbrook. London and Leamington: Art and Book Company. 1900. Pp. xxi—434.

DE CONCEPTU IMPOTENTIAE ET STERILITATIS relate ad Matrimonium. Auctore Jos. Antonelli, Sac. Romae, Ratisbonae, Neo-Eboraci: Libraria Pontificia Friderici Pustet. 1900. Pp. 115.

THE DEVIL. Who He Is and What He Does. Explained by Father Stang. Providence, R. I.: D. H. Williams & Co. 1900. Pp. 38.

DEVOTION TO THE HOLY GHOST. By the Rev. Joseph McSorley, C.S.P. New York: Catholic Book Exchange. 1900. Pp. 32. Price, 5 cents.

ΕΠΙΤΟΜΗ ΤΗΣ ΚΑΙΝΗΣ ΔΙΑΘΗΚΗΣ. An Epitome of the New Testament. By Nicholas J. Stoffel, C.S.C., Professor of Greek at the University of Notre Dame. Notre Dame, Indiana: The University Press. 1900. Pp. 322. Price, $1.00.

PHILOSOPHIA MORALIS in usum Scholarum. (Cursus Philosophicus.) Auctore Victore Cathrein, S.J. Cum approbatione Revmi Archiep. Friburg. Editio tertia ab auctore recognita. St. Louis, Mo.; Freiburg im Breisgau: B. Herder. 1900. Pp. xix—471. Price, $1.50.

THE MASTER-CHRISTIAN. By Marie Corelli. New York: Dodd, Mead & Company. 1900. Pp. 604. Price, $1.50.

LA CONSTITUTION DE L'UNIVERS et Le Dogme de l'Eucharistie. Par Le P. Leray, Eudiste. Paris: Librairie Ch. Poussielgue. 1900. Prix, 5 francs.

A FORM OF PRAYERS, following the Church Office. For the use of Catholics unable to hear Mass upon Sundays and Holidays. By John, Marquess of Bute, K.T. Second edition. London: Burns & Oates; New York: Benziger Brothers. 1900. Pp. vii—190. Price, 45 cents.